John Gwennap,

Falmouth.

John Gwennap,

Falmouth.

9006 bb 8

A

# GENERAL HISTORY

OF

# SIEGES AND BATTLES,

*By SEA and LAND.*

CONTAINING,

A Particular and Circumſtantial Account

*Of the moſt remarkable*

Battles and Sieges, Bombardments and Expeditions,

*In different Ages and Parts of the World;*

And particularly, ſuch as relate to

*GREAT BRITAIN and her* Dependencies.

Including,

*Anecdotes of the Lives, Military and Naval Tranſactions, of all the celebrated Admirals, Generals, Captains, &c. who have diſtinguiſhed themſelves in the Service of their Country.*

In which will be explained,

The MILITARY and NAVAL Terms of Art.

*Embelliſhed with*

PLANS of the Battles, and HEADS of the Illuſtrious Perſons, mentioned in the Courſe of the Work.

VOL. I. SECOND EDITION.

LONDON:

Printed for J. CURTIS in Fleet-ſtreet,

J. JOHNSON oppoſite the Monument, and

M. THRUSH in Saliſbury Court,

1762.

J. Ellis ſculp.

BRITISH MUSEUM

# TO THE PUBLIC.

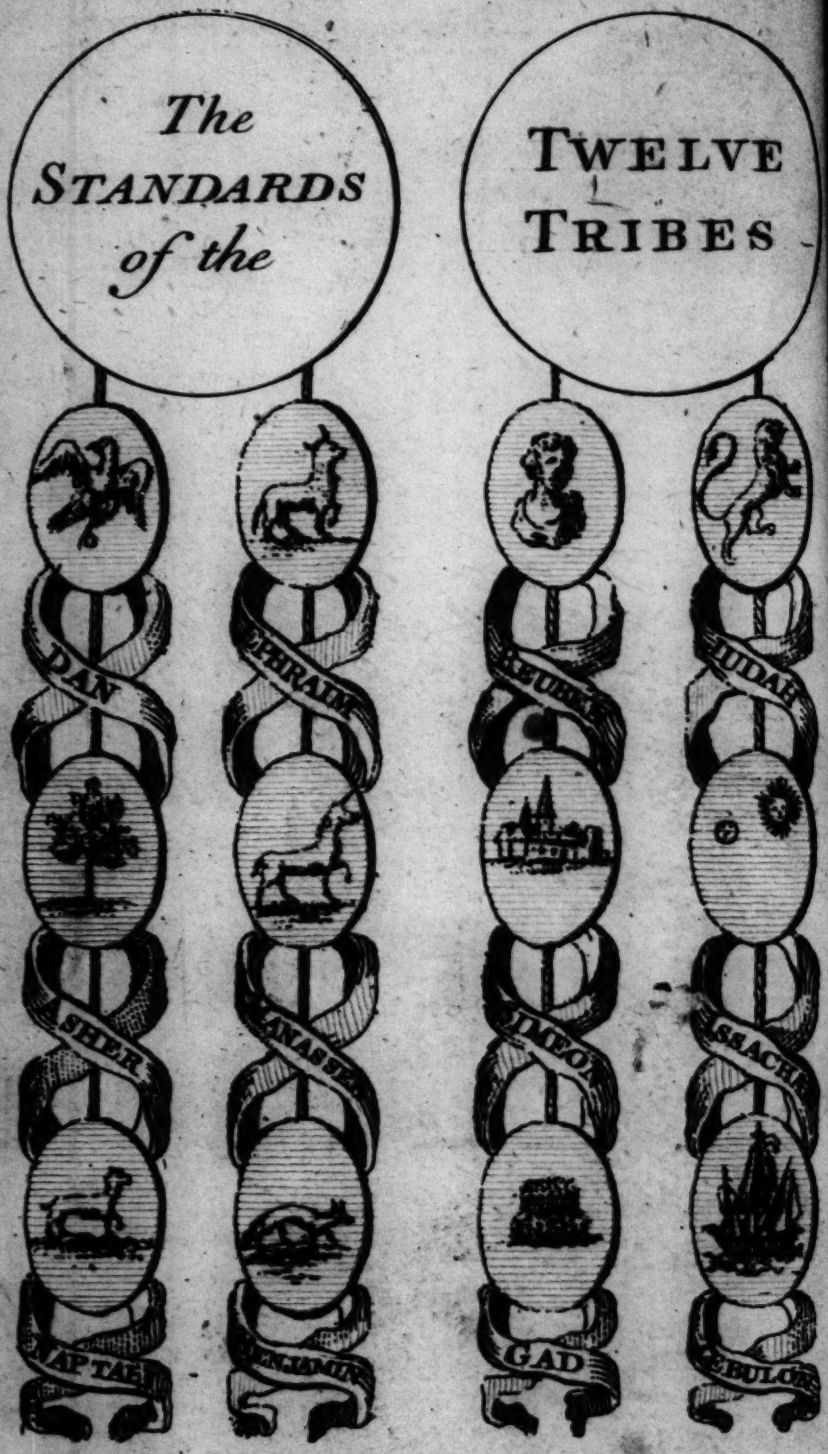
AS the riſe and fall of kingdoms and ſtates have ever been determined by their ſucceſs, or defeat in battles; it is from a knowledge of them, therefore, that the beſt hiſtory of the world can be deduced. The common method of writing the hiſtory of all nations is generally ſlow and tedious, mixed with many things unintereſting and unentertaining; and the reader is commonly led through a diſagreeable and ill-digeſted ſeries of matters, ſeldom pleaſed, and often left in the dark, as to the main end for which he reads. The deſign, therefore, of this undertaking is, by paſſing over the cabals of ſtateſmen, and other leſs important matters, at once to introduce the reader to the review of thoſe things that are of the utmoſt importance, and on which the fate of kingdoms have, and always will, turn. Theſe we apprehend to be SIEGES AND BATTLES, of which we ſhall preſent our readers with the moſt ſatisfactory account. In the courſe of this work, no ſiege, or battle of importance, whether by ſea or land, in any age or nation, will be omitted. In ſhort, we propoſe to preſent the reader with the moſt remarkable events of ancient and modern hiſtory. A work, which will be full of uſeful and real entertainment; and, we apprehend, particularly ſerviceable to all officers in his Majeſty's ſervice; and, as we may juſtly obſerve, that no nation will make a greater, or more honourable appearance,

pearance, than our own country, we preſume it muſt be very acceptable to all true BRITONS on this account, and cannot, at this critical time, fail of inſpiring our fellow-ſubjects with that noble ſpirit, for which our anceſtors have been ever famous, and which hath always rendered them the terror of their enemies, and an honour and ſafeguard to their country. We ſhall therefore dwell with particular pleaſure and accuracy on the wars in which we have bore ſo honourable a part, eſpecially the preſent.

†††† According to the beſt calculation that can be made at preſent, our deſign will be completed in about twelve volumes: each of which will be illuſtrated with ſix or eight copper-plates, engraved by a very *eminent hand*, whom the proprietors of this work have engaged, at a *great expence*, to execute all their plates; being determined (in return for the extraordinary encouragement given to this volume, the firſt edition of which was ſold off in the month of March) to ſpare no expence: and the public may be aſſured, that the future volumes of this work will be printed on a fine paper, and neat letter, and regularly publiſhed the beginning of every month, till the whole is completed.

N. B. The public may be ſupplied with this work, by giving orders to the bookſellers or news-carriers, in any of the towns in Great Britain, Ireland, and America.

BRITISH
11 FE69
MUSEUM


The
STANDARDS
of the
TWELVE
TRIBES
DAN
EPHRAIM
ASHER
NAPHTALI
GAD
ZEBULON

# DEDICATION.

To the Right Honourable JOHN Marquis of GRANBY, Commander in Chief of his Majesty's English Forces, in Germany.

My Lord,

THE following work, designed to record the actions of the great and brave, so naturally claims the protection of your Lordship (universally and justly esteemed for British valour and prudent conduct, as a general) that it is hoped the liberty of offering it to your Lordship will be excused.

And the consideration of those noble virtues, generosity, magnanimity, and humanity, which your Lordship so amply possesses, as a man, superadded to the great quali-

fications of a ſoldier, cannot bu
procure your Lordſhip the highe
regard, and the utmoſt eſteem o
every Briton, as they moſt ſincerel
do from him, who humbly ask
permiſſion to ſubſcribe himſelf,

My Lord,

your Lordſhip's

moſt obedient,

and moſt reſpectful

humble Servant,

The AUTHOR.

Page
The rebels take Edinburgh 100
Sir John Cope defeated by the rebels 101
The rebels increase 102
General Wade marches to Newcastle 103
The pretender enters England 104
The rebels take Carlisle ibid.
—— advance to Penrith ibid.
—— arrive at Derby 105
The duke of Cumberland commands the royal army near Litchfield ibid.
The rebels march back to the north 106
—— reach Carlisle 107
The duke of Cumberland invests Carlisle 108
The rebels march to attack the king's forces 109
—— defeat them 110
Sterling surrenders to the duke 111
Progress of the rebels 112
Battle of Culloden 113
The rebels totally defeated 114
Consequences of it 115
Proceedings against the rebels 116
Flight of the young pretender 117
Escapes by sea 118
An act of attainder against the rebels.
Several rebel lords condemned 121
Admirals Anson and Warren sail for North-America to intercept the French army 145
The two fleets engage and the French are beaten 146
Admiral Hawke defeats another French fleet off Belleisle 148
Propositions for a general peace 151

## ERRATUM.

Page 29, line the fourth and fifth from the bottom, read, began their march to Frederica; but were oppoſed by general Oglethorpe with ſuch activity and reſolution, that, &c.

BRITISH
11 FEB 88
MUSEUM

GEORGE *the* I^st.

# THE

# INTRODUCTION.

AS I have promiſed my readers to preſent them with the moſt remarkable military, as well as naval, engagements, that have happened in every age and country; it may reaſonably be expected, that the wars of the Jews ſhould have a place in this work. But though we have an account of them prior to any other nation, in a book juſtly received as the firſt that was ever written, the Bible: yet as the firſt relations there made, of their warlike engagements, are removed back to very diſtant ages, of which we know very little, and what we are told of them by the ſacred hiſtorian is extremely ſhort, we muſt neceſſarily

paſs them over with very little notice, until profane hiſtory comes into the aid of ſacred.

Moſes hath given us no account of any invaſions, battles, or ſieges, before the flood; he only informs us that the earth abounded with men of an enormous ſize, and ſuperior ſtrength, *mighty men*; *men of renown*; perſons who eſtimated the juſtice of their actions only by the greatneſs of their power. Very probably Tubal Cain, and his diſciples taught men to form braſs and iron into inſtruments of war, before thoſe metals took the harmleſs forms of implements of huſbandry.

The firſt act of violence and uſurpation we find recorded in ſcripture, was that of Nimrod, who diſpoſſeſſed Aſhur the ſon of Shem, at firſt ſettled in Shinaar, and obliged him to remove into Aſſyria. We meet with nothing farther of this kind, till the time of Abraham *; where we read of a pitched battle

* Year of the world, 2092, before Chriſt, 1912 years.

fought

fought by four kings againſt five*. But in theſe times how they marched, encamped, aſſaulted, took towns, or with what kind of weapons they fought we are not informed. Darts, bows and arrows, were very probably early applied to the deſtruction of the human ſpecies, after having been firſt practiſed on the brute creation. The uſe of theſe kinds of weapons obtained throughout the world for many ages, and are ſtill retained by the Indians; nor have they been totally diſuſed many centuries in Europe.

Great kingdoms were formed, and many nations ſettled long before the deſcendants of Abraham became conſiderable enough to be diſtinguiſhed as a nation.

The Jews, or, as they were then called, the Iſraelites, firſt learned the art of war under the direction of Moſes, during their ſtay in the wilderneſs; this was their military ſchool. Among other things which Moſes had learned

* Gen. xiv.

from the Egyptians, he no doubt gained ſome knowledge of the military art, but this, joined to his own great underſtanding would ſcarcely have been ſufficient, had he not had the divine direction; if we conſider what a great, rude and mixed multitude, he had to form and diſcipline. Yet theſe he regulated in ſuch a manner as to prevent confuſion, diſorders, and defection; and bred up a number of excellent ſoldiers, whom he taught to encamp and decamp, to march and fight in a moſt wonderful and regular manner.

The order of their encamping and marching, deſerves to be particularly deſcribed, and cannot but be entertaining; this was regulated by directions given to Moſes from God himſelf*.

They were to pitch their tents every man by his own camp, tribe and ſtandard, through the whole hoſt. The tribe of Judah was to encamp round the tabernacle, and take the charge and cuſtody of it, and the reſt of the tribes

* Numb. 1. 51. &c.

were

were to pitch their ſtandards, with the enſigns of their father's houſe, about it, at an equal diſtance from it. The encampment muſt have formed an oblong ſquare, the tabernacle with its court, a hundred cubits long and fifty broad, was placed in the middle of the whole. On each of the four ſides, at a convenient diſtance from the tabernacle, and the other tribes, was that of Levi; Eleazar the high prieſt and the reſt of the family of Aaron, at the head of the four claſſes of Levites by which was the tent of Moſes.

The Gerſhonites under their leader, in number ſeven thouſand five hundred, were placed on the weſt ſide. Along the ſouth and north ſides the Koathites, in number eight thouſand ſix hundred, and the Merarites, in number ſix thouſand two hundred, encamped. The whole of theſe compoſed an army of twenty-two thouſand three hundred men. As the tribe of Levi formed on each ſide of the tabernacle, four ſmall bodies; ſo even with them did the other twelve make four larger camps, three

tribes

tribes being included in each camp. The tribe of Judah, conſiſting of ſeventy-four thouſand ſix hundred men, encamped on the eaſt ſide behind the prieſts, and the tribe of Iſſachar, which amounted to fifty-four thouſand four hundred; and that of Zebulon making fifty-ſeven thouſand four hundred; the whole of theſe three tribes amounting to one hundred eighty-ſix thouſand ſeven hundred fighting men. At the head of the next three tribes, was the camp of Reuben on the ſouth ſide, with his tribe, amounting to forty-ſix thouſand five hundred men; and Simeon with fifty-nine thouſand three hundred, and under his banner, Gad with forty-five thouſand ſix hundred and fifty; one hundred fifty-one thouſand four hundred and fifty, being the complete number of theſe three tribes. On the weſt ſide was Epharaim, whoſe tribe conſiſted of forty thouſand five hundred men, under whom were Manaſſeh and Benjamin, of the former were thirty-two thouſand two hundred; of the latter, thirty-five thouſand four hundred; in all

all, one hundred eight thouſand one hundred.

The laſt body had Dan, for its head with ſixty-two thouſand ſeven hundred; Aſher conſiſting of forty-one thouſand five hundred; and Napthali fifty-three thouſand four hundred; in all, one hundred fifty-ſeven thouſand five hundred and fifty; their ſituation was on the north of the tabernacle. The whole amount of theſe four ſeparate bodies excluſive of the Levites, amounted in the whole, to ſix hundred three thouſand five hundred and fifty, fighting men. In this account no notice is taken of old men above ſixty: youths under twenty; nor of their wives, daughters, ſervants, ſlaves, and ſtrangers; amounting in the whole to three millions.

When we conſider this great hoſt, the vaſt quantity of cattle they muſt needs have had, and their baggage we cannot ſuppoſe that their camp took up leſs than the ſpace of twenty miles. To each of theſe four large diviſions there was a general ſtandard, beſides which, each tribe had its own ſtandard, as had alſo the principal families. It is very reaſon-

reaſonable to believe that each of theſe ſtandards were of a different colour, had a particular emblem and motto; and the Jewiſh rabbies tell us it was ſo; it is no leſs reaſonable to believe that the emblems and motto's they uſed, had ſome alluſion to the bleſſing pronounced on the tribes by Jacob and Moſes *.

Their marches, whilſt in the wilderneſs, were miraculouſly directed, by a pillar of light in the night-ſeaſon, and by a column of ſmoke in the day-time. Theſe columns of fire and ſmoke conſtantly continued with them during their forty years wandering in the wilderneſs, throughout their forty-two encampments, directing when and whither to march, according as they ſaw it before them, and to halt when they perceived it to ſtop.

---

* See the plate of their ſtandards; here are alſo two plans of their encampments, as imagined by different writers; by viewing which, the reader will be enabled to form a more perfect idea of of the manner of their encampment, than from any verbal deſcription.

They

The firſt thing therefore they had to obſerve, was the moving, or reſting, of this miraculous pillar. Accordingly Moſes always took care to have the ſignal it gave, communicated throughout the whole camp, by two ſilver trumpets made by divine command *. But as theſe were uſed to aſſemble them for other purpoſes, they were blown in a different manner, ſo that they mgiht know with certainty what the ſignal meant.

When the elders were to aſſemble one trumpet only was blown; when the whole body were to meet together, both were to be ſounded; when they were to march, a conſtant and even ſound; and when they were to begin a battle, a tremulous and broken ſound. Upon notice being given for marching, each tribe immediately prepared for it; this neceſſarily required a conſiderable time, eſpecially with the prieſts and Levites, who had the the tabernacle, and all its contents, to take down, co-

* Numb. x.

ver

ver, and pack up; part of which was to be placed in waggons, and part to be carried upon men's ſhoulders.

By then they had thus prepared every thing, the ſecond ſignal was given, when all thoſe who bore arms repaired to their reſpective ſtandards, after whom followed in the rear the invalids, women, children and carriages. Then a third was given, and the march begun by the tribe of Judah, followed by the two tribes that belonged to his diviſion; next proceeded the Gerſhonites and Merarites, whoſe buſineſs it was to take care of the waggons that carried the boards, pillars, and other things, belonging to the tabernacle. Now another ſignal was given, and then Reuben and his two tribes marched, followed by the Koathites, ſupporting the ark, altar, table, and other utenſils; thus by the time theſe reached the place deſtined for their reſting, thoſe who carried the tabernacle were in readineſs for their reception,

The tribes of Ephraim, Benjamin, and Manaſſeh, guarded the ark and thoſe

who carried it. The tribes of Dan, Aſhur, and Napthali, who took care of the invalids came laſt. However, this order could not always be obſerved, and upon particular occaſions was obliged to be varied. As the high prieſt never went to the wars, they took only one prieſt, who was to anſwer them by *Urim*, when neceſſary, and another prieſt to exhort them before they began to fight; if it be certain that both offices were not performed by one and the ſame prieſt, as ſome think.

When the trumpets ſounded for battle, the whole hoſt gave a great ſhout and immediately attacked their enemies. I have juſt now mentioned, that before they began an engagement, the prieſt gave them an exhortation, part of whoſe ſpeech is ſaid to have been as follows*: "Hear O Iſrael,—you are "now going to engage, not againſt "your brethren, not one tribe againſt "another, by whom if you chanced to

* See Goodwin's Moſes and Aaron &c.

"be taken, you might expect to be "used with mercy: but againſt your "enemies, into whoſe hands if it be "your misfortune to fall, you muſt ex- "pect no quarter. Let not your cou- "rage fail you; let not the neighing of "their horſes, the brightneſs of their "ſpears, the clattering of their ſhields, "or the ſound of their trumpets, diſ- "hearten you—God is in the midſt of "you;—your foes come againſt you "with an arm of fleſh, but you truſt in "the ſtrength of the Almighty."

As to the manner of their beſieging towns, we know very little of it, all that can be collected on that ſubject, is *, that before they attacked a city, they ſent three times to the inhabitants; the firſt meſſage was to give notice that thoſe who were ſo diſpoſed might leave the city, the ſecond was to offer peace to thoſe who would make peace with them; but in caſe the two firſt offers were rejected, they then ſent laſtly to them, a declaration of war.

* See Goodwin's Moſes and Aaron.

As

As to the arms which they uſed, it is highly probable they were like thoſe of their neighbours; as ſwords, ſpears javelins or ſhort pikes, bows and arrows and ſlings; in the uſe of which laſt, they were very expert. Their ſwords were ſhort, crooked, broad, and ſharp, which they girded on their thigh; ſome of theſe had two edges. Beſides theſe offenſive arms, they had others for defence: as helmets, ſhields, breaſt-plates, coats of mail, and targets, and ſome even defended their legs with coverings called greaves. Theſe arms were commonly made of braſs, ſometimes of iron, ſteel, and other materials.

We do not read that the Jews had any horſe ſoldiers till the time of David, nor is it to be wondered at, conſidering they lived in a mountainous country where they could be of little, or no uſe. Nor do we hear of chariots of war till the time of Solomon; they therefore ſuffered much from their enemies who uſed theſe chariots. Theſe were called chariots of iron, on account

of the poles, wheels, axles, and other parts being armed with Scythes.

Such formidable machines could not but ſtrike the Iſraelites with terror, and do very great execution, by being placed along the front line. They always ſucceeded in breaking the ranks, and frequently entirely routed the adverſe army; which was no otherwiſe to be avoided, except by ſtopping their career, by killing the horſes which drew the chariots before they came too near, or by opening a paſſage to them. An expertneſs in both theſe practices the Iſraelites muſt in time have attained, otherwiſe they could not have ſo frequently proved victorious.

Their forces were properly a militia; nor had they what may be called a ſtanding army, till the time of Saul; and his regular forces were but few; but under David they became very numerous, two hundred and eighty-eight thouſand; four and twenty thouſand of which came upon duty every month throughout the year.

To theſe Solomon made a very conſiderable addition, who had alſo twelve thouſand cavalry, and one thouſand four hundred chariots of war. I ſhould have obſerved that David had, beſides the above-mentioned forces, a great number of ſtrangers in his pay. Succeeding monarchs ſtill increaſed the number of their armies; that of king Jehoſaphat is ſaid to have amounted to eleven hundred and ſixty thouſand fighting men, beſides thoſe he kept in his garriſons. Uzziah introduced new invented engines; which, being ſet upon walls, or towers, caſt arrows, other offenſive weapons, and great ſtones to a conſiderable diſtance. David had in his army a great many ambidexters; that is, men who could uſe both hands with equal eaſe and advantage, of fierce countenances, and remarkably ſwift of foot.

The diſpoſition of their army in battle, was thus: they placed behind the rank, ſome of the ſtouteſt ſubalterns, armed with ſcythes and axes, to cut in pieces thoſe who attempted to

quit their poſts. As to their horſe, after they had them, it is uncertain how they were placed; though probably as other nations did, in large ſquadrons of ſix or eight hundred on the two wings. The whole army was ranged in one ſingle line of conſiderbale length from twenty to thirty deep.

Their archers, ſpearmen, and ſlingers, on the front of the former. Theſe begun the battle with a warlike ſhout, attended by thick ſhowers of arrows and ſtones diſcharged againſt the front of their enemy; to create terror and confuſion among them, and to wound their horſes, and thereby prevent their chariots from ruſhing in amongſt them. Before the Iſraelites had kings, they were governed by judges, who were alſo their generals; theſe uſed to fight on foot, as did alſo their firſt kings. The officers of war, were the king, or head general; the princes, or generals of each tribe; the commanders of thouſands, of hundreds, of fifties, of tens, of threes; their ſcribes or muſter maſters, who kept exact rolls of all who bore arms,

arms, under their diſtricts; and, laſtly, *Soterim*, or inſpectors, or a ſort of provoſt appointed to correct offenders.

The militia of this people was peculiarly excellent above that of other nations, from the excellent diſcipline eſtabliſhed amongſt them by their inſpired law-giver; and improved by his worthy and valiant ſucceſſor, Joſhua; which was, that every man able to bear arms, that is, from twenty to ſixty years of age, was obliged to be enrolled in the muſter of his own tribe, and to appear under the ſtandard of it, with his proviſions, and military accoutrements, upon the firſt notice, on the ſevereſt penalties. Theſe muſter-rolls were carefully preſerved, not only by every tribe, but a general one of the whole was likewiſe to be kept in the hands of the chief judge, or general. The former of theſe rolls was to be called over at the head of each reſpective tribe, to ſee that none were abſent, but ſuch as were detained by ſome unavoidable impediment; as, ſickneſs, lameneſs, and by other reaſonable hindrances. Here, likewiſe,

likewiſe, as many as had married a wife, built a new houſe, planted a vine-yard, &c. within the year, having made good their claim before the head of the tribe, were likewiſe diſmiſſed to their own home, and ſet down as ſuch in the muſter-book. After which, the reſt were to march to the place of rendezvous, under their reſpective heads of thouſands, hundreds, and fifties.

Here their names were called afreſh, to ſee whether any were miſſing; and then the whole amount was given to the head commander. So that there could hardly be any that dared deſert from his colours, becauſe that they knew not whither to go without danger, no tribe daring to admit them within their roll; and they being branded in their own for runaways, and liable to be puniſhed with death, as ſoon as found. They had ſtill another powerful tie; their family: for all the men were obliged to marry ſoon after they had attained to their twentieth year, and were generally fruitful. But, in caſe of deſertion, ſhould they by good chance

chance have eſcaped from being taken, yet they muſt be for ever baniſhed from their parents, wives, and children; beſides living, perhaps, under ſome ſervitude in a ſtrange place, and in conſtant fear of being diſcovered. To have fled into an enemy's country for ſafety, was not only equally dangerous, but much more dreaded; becauſe that cut them off from the common-wealth of Iſrael, as traytors and apoſtates; which was eſteemed the greateſt curſe that could befal them. Upon all theſe accounts, deſertion was ſo rare, that they could truſt their men to march through their own country, without that military regularity, which was commonly obſerved by other nations; and, on all emergencies that required more than ordinary expedition, permit them to divide themſelves into ſmall bodies, go over mountains, or fetch a compaſs about, or take any other method that would bring them ſooneſt to the place of rendezvous. It was, therefore, by this excellent diſcipline, that the Hebrew armies, though ſometimes very numerous, were

were able to make ſuch ſurpriſing quick marches, either over mountains or defiles, or by fetching a compaſs about, as to come upon their enemies, when they leaſt dreamed of their being ſo nigh; and by attacking them on the ſudden, on two, or three, and ſometimes on all, ſides, in diſtinct bodies, to give them a total overthrow. Several inſtances of this kind appear in the books of Moſes, particularly when they defended Jabin, king of Hazor, and his numberleſs confederates *.

Common readers are often ſurpriſed that the Iſraelites ſhould be able to collect their forces together upon ſo ſhort a notice as they frequently did.

The ſpeedy aſſiſtance brought to the relief of Jabeſh Gilead †, of an army of three hundred and thirty thouſand men, ſo very ſoon raiſed by Saul from the different parts of his kingdom; and which, when aſſembled, were to march no leſs a way than ſixty or ſeventy

* Joſh. ix.

† See this hiſtory related at large, 1 Sam. xi.

miles,

miles, through a mountainous country, full of windings and turnings. Who, that but barely conſiders, what a long while it requires, now-a-days, to raiſe and fit out an army of thirty, or forty thouſand men among us, cannot but wonder how it was poſſible for Saul to raiſe one of almoſt ten times that number, out of ſo many diſtant tribes; much leſs, to lead them, completely armed, againſt a powerful enemy, and with ſuch ſpeed and ſecrecy, as to fall unexpectedly upon them, and give them ſuch a ſignal overthrow: and to perform all this in five, or ſix days at the moſt. But the Iſraelites were under the moſt perfect regulation, as already obſerved, firſt inſtituted by Moſes, and afterwards greatly improved. At the ſame time it is to be remembered, that no country was better furniſhed than theirs, with wide and commodious roads, for the expedition of meſſengers, and travellers, than theirs; and this was chiefly owing to the injunctions given by Moſes, and cloſely followed by his worthy ſucceſſor Joſhua, to have all the roads leading, not

not only to the ſix cities of refuge on each ſide the Jordan, for the innocent man-ſlayers to flee to; but thoſe roads which led to the forty-eight cities, belonging to the prieſts and levites, and which were likewiſe cities of ſanctuary, kept wide, level, dry, and plain; with convenient bridges over rivers; poſts to direct paſſengers from place to place; with other neceſſary conveniencies, to render their travelling as eaſy and expeditious as poſſible. Theſe greatly facilitated the marches of their armies from one part of the kingdom to the other, upon all emergencies.

They had another convenience likewiſe, for the quick diſpatch of their intelligence; dromedaries; a creature very common in all thoſe eaſtern parts, and ſo ſwift-footed, that they were chiefly uſed for expedition, by the rich; and, we are told, that they commonly travelled a hundred and ten miles, and ſome of them a hundred and fifty miles a-day *. They had alſo a more expe-

* Vincent, Le Blac's Travels, part ii. c. 22.

ditious

ditious method for conveying the alarm throughout the kingdom, to ſummon the tribes to repair to their reſpective ſtandards, armed and ready to march.

Theſe alarms were probably conveyed through the kingdom, by beacons, or fiery ſignals, kindled upon the tops of hills. Theſe beacons are frequently mentioned in the prophets: and were common to all nations ſeated in hilly countries. They were placed on ſome eminences, from which they conveyed the alarm to the next, with ſurpriſing ſwiftneſs, in a few hours; and where the ground was too flat, they ſupplied that defect by placing them on the tops of ſome ſmall trees, or maſts, or on eminent towers, which anſwered the ſame end.

The light they gave was eaſily perceived at a great diſtance, eſpecially in the night time, and being diſtinguiſhed by ſome well known difference, according to the notice, or orders they were to convey, were immediately anſwered by the ſounds of the trumpets in the valleys below. So that not a

city, or village, whether ſituated on a high, or low, ground, could be exempt from the general alarm, or ignorant of the deſign of it, either from the nature of the ſignal, or the different ſounding of the trumpets, longer than a night.

Whenever, therefore, the import of the alarm was for a general armament, every man who was to bear arms, was obliged, according to their martial diſcipline, to repair, with his weapons and accoutrements, to his reſpective ſtandard, under the ſevereſt penalties; to this end, they had nothing to do, but to haſten to their arms, and to furniſh themſelves with too or three days ſubſiſtence; which being commonly of the dried kind, ſuch as bread, parched corn, pulſe, figs, raiſins, dates, and ſuch kind of food, was ſpeedily got, and to join their brethren of the ſame tribe, at the general rendezvous appointed for it.

Here they were firſt muſtered by their reſpective chiefs, or captains of hundreds, of thouſands, and laſtly by the

the head of the whole tribe. After which they had only to wait till the orders came from above, when and whither to begin their march. By this excellent diſpoſition of the Jewiſh militia, thoſe tribes which were neareſt the judge, or king, arriving firſt, could be immediately equipped, and ready to march, upon any neceſſary expedition, before the more diſtant tribes arrived. And as it appears, from what hath been already obſerved, that there was no danger of their marching in large bodies, unleſs it was through an enemies country; but in their own they might move on towards the rendezvous, in the moſt convenient or expeditious manner, as occaſion required, ſo they reached it time enough to anſwer to their names, at the general review.

Thus much for the Jewiſh militia, an account of which, I thought could not but be entertaining to the reader, and no leſs improving, as it will enable him to conceive how thoſe ſudden armaments, and extraordinary victories, often

ten mentioned in ſcripture, could be effected.

As to the deſign of this work, it is intended to preſent the reader with the moſt conſiderable military tranſactions of the firſt ages of the world: in which, though brevity will be obſerved, yet care will be taken to be as ſatisfactory and entertaining as poſſible. Theſe more early tranſactions will make about two volumes more, yet nothing material will be omitted. But the hiſtory of later wars will be more enlarged on, particularly thoſe in which our own nation hath been concerned; the whole concluding with an exact and ſatisfactory hiſtory of our preſent, and, as it is hoped, cloſed with an account of ſuch an honourable and advantageous peace, as the proweſs of our arms ſeems to promiſe.

---

ERRATA

Introduction, *page* xxiv. in the note, *read* Le Blanc. *Page* 2, *read* τῶν—ὄυδεν. *Page* 132, *line* 12, *read* Lacedæmonians.

# CONTENTS.


INTRODUCTION.

—Of the encampments of the Iſraelites vi.
—Of the famous militia of the Jews xvi.
CHAP. I. Of the taking of Nineveh by the Medes and Babylonians 1
—Some account of the laſt king of that city 2
—The city beſieged 6
—How taken 9
—A deſcription of the city 10
—Taken again ibid.
—Its deſtruction foretold, and how exactly fulfilled 11
CHAP. II. Of the wars of Cyrus, and the taking of Babylon 14
—Some account of Cyrus ibid.
—Sets out againſt Babylon 16
—A noble inſtance of his prudence, &c. 20
—The ancient manner of making war 25
—Cyrus attacks the Aſſyrians 31
—Takes the city of Sardis 38
—Croeſus made priſoner 39
—Extraordinary account of Croeſus 40
—Babylon deſcribed 42
—Prophecies concerning its deſtruction 51
—Cyrus prepares for the taking of Babylon 56
—How it was taken 59
—Revolt of the Babylonians from the Perſians 65
—Retaken by a very extraordinary ſtratagem 67
CHAP. III. The wars of Cambyſes 69
—Cambyſes takes the city of Peluſium 70
—Takes the city of Memphis; and the king of Egypt priſoner 71
—Great diſtreſs of the king of Egypt and his family 72


—Marches

—Marches againſt the Æthiopians 74
—In great diſtreſs 77
—Returns into Perſia, and dies 78
CHAP. IV. Of the wars of Darius 79
—Cambyſes marches againſt the Scythians 80
—Ill ſucceſs in Scythia 81
—Returns back in great diſtreſs 85
—Marches againſt the Greeks 88
—Defeated by the Greeks at Marathon 93
CHAP. V. Of the wars of Xerxes 97
—His expedition againſt the Egyptians ibid.
—His war againſt the Greeks 100
—Cuts a paſſage through mount Athos 101
—Paſſes the Helleſpont 104
—Battle of Thermopylæ 113
—Sea-fight at Artemiſium 115
—The temple of Apollo plundered 116
—Xerxes attacks Athens 117
—A ſea-fight 119
—Xerxes retires from Greece 124
—Two engagements between the Perſians and Greeks 124
—Battle of Mycale 127
—The Perſians finally routed 129
CHAP. VI. Of the wars of the Athenians 130
—Defeat of the inhabitants of Ægina 131
—War with the Lacedæmonians 132
—Battle of Tunagra 133
—Samians declare war againſt the Mileſians 141
—City of the Samians taken and deſtroyed 143
—Engag. of the Corinthians and Corcyrians 146
—The Peloponneſian war 149
—Platæa taken 152
—Beſieged again by the Lacedæmonians 158
—The Peloponneſians invade Attica 161
—The Athenians engaged in a new war 164
—The Peloponneſians invade Attica again 165

# A GENERAL HISTORY OF SIEGES AND BATTLES.

## CHAP. I.

### *Of the taking of* Nineveh *by the* Medes *and* Babylonians.

NIMROD, the ſon of Chus, grandſon of Ham, and great grandſon of Noah, and who was afterwards worſhipped as a God by the name of Belus, or Baal, ſignifying, *Lord*, appears to have been the founder of the firſt Aſſyrian empire *, which ſubſiſted upwards

* Year of the world, 1800. Before Chriſt, 2204; according to archbiſhop Uſher, whoſe chronology will be generally followed in this work.

of one thouſand four hundred and fifty years, or but above one thouſand three hundred, according to Prideaux, but was diſſolved on the death of Sardanapalus †; in this manner.

Hiſtory hath preſerved only a very ſhort and imperfect account of the princes who governed this vaſt empire; the moſt we know of them, is that they lived in indolence, wholly effeminated by the pleaſures in which they continually indulged themſelves within the walls of their palace at Nineveh.

Sardanapalus the laſt of them, ſeems to have ſurpaſſed all his anceſtors in effeminacy, luxury, and cowardice, who in his dreſs and manners took a pleaſure in imitating, nay even exceeding, the behaviour of the moſt abandoned harlot and ſunk into the moſt infamous, and criminal, ſenſualities. After his death a ſtatue was erected to him, repreſenting him in the poſture of a dancer with this inſcription.

Ἔσθιε, πῖνε, ἀφροδισιάζε, τῆς ἄλλα δὲ οὐδεν.

*Eat, drink, and kiſs; for the reſt is not worth the ſnap of a finger;*

which was ſignified by his ſtatue here in the act of ſnapping it's fingers.

---

† Diodorus Siculus, Athenæus, Herodotus and Juſtin.

This

This abominable wretch grew odious to his ſubjects; particularly to Arbaces, governor of Media, then ſubject to him, and to Beleſis governor of Babylon.

Arbaces deſirous himſelf, to be a witneſs of the debauched life of Sardanapalus, bribed his eunuch, with a golden cup, who introduced him into his preſence. He ſaw enough to raiſe his indignation and contempt, and with the the concurrence of Beleſis, and ſeveral others, formed a conſpiracy, each diſpoſing the principal perſons in their ſeveral provinces to a revolt. What favoured their enterprize, was this, the time of the year approached, at which the forces ſtationed in different parts of the empire, were according to annual cuſtom to be relieved; accordingly a very great number being aſſembled together, about four hundred thouſand men; they called a council of war in the camp, but not ſo ſecretly, but that Sardanapalus got intelligence of it, and rouſed at a ſenſe of his danger, exerted his utmoſt to ſuppreſs the revolt, gathered what troops he could from thoſe provinces which had kept their allegiance, and with theſe marched to meet the rebels; he attacked them, and the battle ended in his favour, and with a great loſs of lives to his enemies; he followed this advantage and drove them into ſome mountains about ſeventy ſtadia, or nine miles from the city of Nineveh.

Flushed with this success, the emperor offered a reward of two hundred talents of gold to any man who should kill Arbaces, the Mede, or Belesis, the governor of Babylon, but if taken alive, their government also; he was not so lucky as to have either of these rewards demanded.

However the rebels determined to attempt a second engagement, and did so, but were again repulsed, and once more obliged to seek refuge in the mountains. Men less resolute than themselves would have declined all further opposition, and indeed so they had like to have done in consequence of a resolution they had taken in council to disperse and retire to their respective homes; but Belesis reanimated them with this argument, that he was firmly persuaded the gods would grant success to their perseverance. What gave his opinion a greater weight with them was, that Belesis was not only a priest but also a great astrologer, and as he founded his judgement on that art, it is not to be wondered that he prevailed, when we consider how much the delusions of astrology were reverenced in those ages. A third battle was therefore determined on, and fought, in which Sardanapalus was again the conqueror. Arbaces supported the honour of the day with amazing valour till the wounds he received obliged him to leave the field. Belesis, confounded at this series of il success, spent the ensuing night in

in conſulting the ſtars, and the next morning believing, or pretending, that their influences were favourable, he in a very ſolemn manner aſſured the heads of their party that if they would continue united but five days longer an aſſiſtance, little expected, would arrive, ſuch being the language of the gods by the aſpects of the heavens; from hence he took occaſion to perſuade them to believe his prediction, and to truſt to the gods. They did ſo; but the appointed time was nearly elapſed, when inſtead of the promiſed aſſiſtance on their behalf, they had the mortification of hearing of a very powerful one in favour of the emperor, come from the province of Bactriana.

However, Arbaces determined to attempt every thing poſſible, ſent part of his army compoſed of the moſt reſolute and expeditious, to meet the Bactrians, to perſuade them to revolt and join them, upon a promiſe of liberty, but if refuſed, to attempt to force them to a compliance. Happily the former means ſucceeded with both officers and men, and the army directed its march to join that of Arbaces.

In the mean time, Sardanapalus, wholly ignorant of what had paſſed, and concluding that he had no more to fear, was again returned to his pleaſures and debaucheries. He prepared a ſacrifice and a magnificent entertainment to regale his victorious army. Arbaces propoſed to take advantage of the

negligence and riot which he foreſaw would enſue at night, he therefore marched privately in the dead of night to the camp of the emperor, which he attacked with ſuch fury and ſucceſs, that Sardanapalus was obliged to quit it and retire within the gates of the city, but not without a prodigious loſs of men, whom the rebels purſued almoſt to the gates of the city. The king chooſing to take the care of defending the city upon himſelf, committed the command of his forces to his brother-in-law, who twice engaged the enemy, the laſt time under the very walls of the city, but was beat both times, and in the laſt battle loſt his own life, when almoſt the whole army was killed or forced into the river and drowned.

The ſiege was vigorouſly carried on, and many nations to which the beſieged ſovereign ſent to come to his aſſiſtance, as being his ſubjects, thinking this a favourable opportunity to recover their own liberty, joined the party of Arbaces. Conſidering the effeminacy of Sardanapalus, it is ſurpriſing he ſhould have ſupported his ſudden reverſe of fortune with ſo much courage as to head his own army, as he did at firſt, nor did he appear to deſpair, when thus cloſely ſhut up within the walls of his city unaſſiſted, by thoſe to whom he ſent for ſuccour. But what ſeems much to have kept up his hopes was a prophecy declared by an ancient oracle, that *Nineveh could*

*could never be taken, unleſs the river* became an enemy to the city*; and this appeared to him a thing impoſſible.

However this ſeeming impoſſibility happened; for after the beſiegers had continued upwards of two years before the city, which was well ſtored with proviſions, and therefore able to hold out a long time, againſt an army that could effect very little againſt the walls of the city, being, no doubt ignorant of all kinds of battering engines, at the expiration of two years, in the third, the Tigris was ſo prodigiouſly ſwelled by unuſual rains, that it overflowed its banks, on a ſudden, and reaching up to the city wall threw down twenty ſtadia of it, that is, two miles and a half in length, and thus opened a free paſſage to the beſiegers.

All the hope the diſtreſſed monarch had drawn from the oracle, being now at an end, and well knowing that the enemy would immediately take their advantage of this unforeſeen and fatal accident, be reſigned himſelf to deſpair, yet reſolved not to fall into the hands of his enemies, nor to leave them his wealth for a booty. He therefore ordered a funeral pile to be immediately raiſed within

---

* The Tigris, on the eaſtern banks of which the city was built, though Diodorus erroneouſly ſays it was the Euphrates.

his

his palace, filled with immenſe treaſures of gold and ſilver, and rich veſtments, when having ſhut up himſelf, his women and eunuchs within the pile, he ſet fire to it; and all were conſumed*.

The author† upon whoſe credit the above is related, is very circumſtantial, though not equally probable, in his account of this tranſaction. He ſays, that this pile covered four acres of ground, that Sardanapalus placed in it one hundred and fifty golden beds, and as many tables of the ſame metal; that in the middle of the pile there was a large room of one hundred feet, in which there were beds for himſelf, and his wife, and his concubines; that it was all a ſolid piece of timber work, ſo fenced with large pieces of timber, that no body could get out; that within, there were no leſs than a thouſand myriads of talents of gold, (about fourteen hundred millions ſterling) and ten thouſand myriads § of ſilver, ſums that exceed all credibility; and that the fire of this pile continued burning fifteen days.

---

* A. M. 3257. Ant. I. C. 747.

† Atheneus, lib. 12.

§ A myriad contains ten thouſand; and one ſingle myriad of talents ſilver, is worth about one million four hundred thouſand pound ſterling.

As

As ſoon as the beſiegers gained intelligence of what had happened, they entered the city by the opening the water had made, and ſoon poſſeſſed themſelves of it; but, like men who honeſtly fought for liberty, they ſhowed the utmoſt clemency and humanity to the inhabitants.

Thus ended the Aſſyrian empire, this vaſt empire, which had ſubſiſted above one thouſand four hundred and fifty years, from the year of the world one thouſand eight hundred, to the year three thouſand two hundred and fifty ſeven. But Uſher and Diodorus both reduce its exiſtence to the ſhort period of five hundred and twenty years.

Of the ruins of this empire were formed three conſiderable kingdoms; that of the Medes, which Arbaces, the chief of the conſpirators, reſtored to its liberty; that of the Aſſyrians of Babylon, which was given to Beleſis governor of that city; and that of the Aſſyrians of Nineveh. The firſt king wherefore aſſumed the name of Ninus the younger, I ſuppoſe, after the ſon of Nimrod, who was called Ninus, and who firſt built Nineveh, or rather finiſhed what his father had begun. His deſign, ſays Diodorus *, was to make Nineveh the largeſt and nobleſt city in the

* Diodorus Siculus, lib. 2.

world,

world, and not to leave room for thoſe who ſucceeded him, ever to build, or even hope to build, a city comparable to it. Nor was he diſappointed, for it never was equalled in magnitude and grandeur by any city whatever.

The length of it was an hundred and fifty ſtadia, or eighteen miles three quarters, in breadth, ninety ſtadia, or eleven miles and one quarter; thus forming an oblong ſquare. Its circumference was four hundred and eighty ſtadia, or ſixty miles: accordingly it is ſaid, in the prophecy of Jonah *, that *Nineveh was an exceeding great city, of three days journey.* That is, the whole circuit, or compaſs of the city; twenty miles a day being the common computation for a foot traveller. The walls of it were an hundred feet high, and ſo very thick, that three chariots could eaſily go upon them a-breaſt: they were fortified and adorned with one thouſand five hundred towers two hundred feet high.

This city was again taken † by Cyaxares king of the Medes, and Nabopolaſſar king of Babylon, when its utter deſtruction was completed; for although there was another city afterwards erected out of the ruins of the old Nineveh, yet it never attained to the gran-

* Chap. iii. 3.

† A. M. 3378. ant. J. C. 626.

deur

deur and glory of the former. It is at this day called Moſul *, and is only famous for being the ſeat of the patriarch of the Neſtorians.

Of this laſt deſtruction of Nineveh, we have no very particular account in hiſtory: ſome indeed will have both theſe hiſtories to be one and the ſame, or the firſt to be fabulous †; however, we ſhall enter into no dry diſputes here, but ſhall only ſay, we have very good authority ‡ for what we have above advanced.

As this remarkable deſtruction of this great and ancient city of Nineveh was plainly and circumſtantially foretold by the Jewiſh prophets, I imagine a ſhort review and compariſon of thoſe prophecies with the event cannot but be pleaſing and acceptable to the readers.

‖ Jonah ſays, as we have already obſerved, that Nineveh was *an exceeding great city, of three days journey*. Strabo ſays §, it was much greater than even Babylon.

---

* Thevenot's Travels, p. 2. l. 1. c. 1.

† Univ. Hiſt. 8vo. vol. 4. p. 272, &c.

‡ Cteſias, Diodorus Siculus, Athenæus, Uſher, Prideaux, &c.

‖ I am here much beholden to that excellent work, *Diſſertations on the Prophecies by Dr.* Newton, now biſhop of Briſtol, (in 3 vol. 8vo.

§ Lib. 16, p. 1071. Amſtel. edit. 2.

Nahum

Nahum propheſied *, that the Aſſyrians ſhould be taken while drunken; *For while they be folden together as thorns, and while they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry.* And Diodorus relates that it was †, "While all the Aſſyrian army "were feaſting for their former victories, "that thoſe about Arbaces aſſaulted them "unexpectedly by night, and became maſters "of their camp, ſlew many of their ſoldiers, "and drove the reſt into the city."

Nahum foretells‡, that *the gates of the city ſhall be opened, and the palace ſhall be diſſolved.* This was fulfilled by the ſudden overflowing of the Tygris, which, as it were, *diſſolved* the walls of the city, by which breach the enemy entered, as we have already obſerved from Diodorus. What was predicted in the firſt chapter, ver. 8. was therefore literally fulfilled: *With an overflowing flood he will make an utter end of the place thereof.* Nahum promiſes the enemy much ſpoil of gold and ſilver ‖. *Take ye the ſpoil of ſilver, take ye the ſpoil of gold; for there is no end of the*

---

* Chap. i. 10.
† Lib. 2. p. 80. edit. Steph.
‡ ii. 6.
§ ubi ſupra.
‖ ii. 9.

*ſtore,*

*ſtore, and glory out of all the pleaſant furniture.* And we read in Diodorus * that Arbaces carried many talents of gold and ſilver to Ecbatana, the royal city of the Medes. According to Nahum †, the city was to be deſtroyed by fire and water: and we ſee in Diodorus that it was deſtroyed in that manner. The prophet Zephaniah, in the days of Joſiah king of Judah, foretold the ſame ſad event ‡.

If the reader will pleaſe to read theſe prophecies at large, and compare them with the ſeveral events of the hiſtory of the deſtruction of this city, he cannot but be convinced of the truth of thoſe prophecies, and that Nineveh, through the great corruption of its inhabitants, became the juſt ſubject of the anger of the Almighty.

---

* Lib. ii.
† i. 8, &c. iii. 15, 17, 18, 19.
‡ ii. 13, 14, 15.

## CHAP. II.

### * *Of the wars of* Cyrus, *and the taking of* Babylon.

AS we have promiſed to give ſome anecdotes of the moſt conſiderable perſons mentioned in this work, I imagine a ſhort account of Cyrus will be as acceptable as any: I ſhall, therefore, interweave with the hiſtory of his taking Babylon ſome of the moſt ſtriking particulars of his life.

Cyrus, the ſon of Cambyſes, king of Perſia, and of Mandana, daughter to Aſtyages king of the Medes, was born one year after Cyaxares §, the brother of his mother. His perſon was beautiful, but the qualities of his mind were yet greater, which were much improved by his being educated according to the laws and cuſtoms of the Perſians; nobly adapted, in thoſe days, for the purpoſes of education.

Mandana, when Cyrus was twelve years of age, carried him with her into Media, to his

---

* Xen. Cyrop. l. i. p. 3.

§ Year of the world, 3405. Before Chriſt, 599.

grand-

grandfather Aſtyages, who, was greatly deſirous to ſee him, as he had heard him univerſally praiſed. The manners of this court were very different from thoſe at which Cyrus had been brought up; the Medes having indulged them in pride, luxury, and effeminacy. Cyrus was rather diſguſted than pleaſed with their luxurious entertainments; and once at one of them, expreſſed himſelf to Aſtyages in this manner: "the Perſians, "inſtead of going ſuch a round-about way to "appeaſe their hunger, have a much ſhorter, "to the ſame end; a little bread and creſſes, "with them, anſwer the purpoſe."

Being permitted to diſpoſe of the meats provided for him, as he pleaſed, he diſtributed them among the officers in waiting; to one who taught him to ride, to another becauſe he waited well on his grandfather, and to a third becauſe he took great care of his mother. His gentle manners, and his prudent, wiſe, and humane conduct procured him love and reſpect from all the courtiers. Whilſt Cyrus continued in Media, the Babylonians invading that country, he attended his grandfather into the field, where Cyrus, now about ſixteen years of age, learned the art of war, and contributed in his own perſon not a little to the victory the Medes then gained over the Babylonians. Some years after his return to his father's country, he led an army of thirty thouſand infantry, to aſſiſt his uncle

Cyaxeres, againſt the Babylonians; this was his firſt campaign. Before he ſet out, he twice invoked the gods of his country; for he ſtrictly obſerved what his father had taught him, that nothing ought to be undertaken by any man, little or great, without firſt conſulting the deity, and beſeeching his protection. Cambyſes often inculcated to him, the ſhortneſs of human prudence, our great ignorance of futurity, and that we are often ruined by thoſe very methods from which we fondly promiſed ourſelves great advantages, but that the knowledge of the gods, as they are eternal, extends to the future as well as to the paſt, and that thoſe only who invoke and conſult them, they inſpire to undertake what is beſt for them.

Cyrus ſet out for Media; but it is not my intention to follow him there, it may be ſufficient to ſay that his conduct was brave and humane, and procured him great honour, and no leſs experience.

Some years after, Cyrus propoſed to Cyaxeres to lead their forces againſt the Babylonians*; this was readily complied with, and carried into execution after the uſual previous ſacrifices, as was ever the conſtant practice of Cyrus; he even paid his homage to the Gods

* Hiſtoire ancienne par Rollin's, ſupported by the authority of Xenephon.

of

of the Aſſyrians, as ſoon as he arrived on the frontiers of their country.

* When the armies came within ſight, both prepared to engage. That of the Aſſyrians was encamped in the open country, and their camp encompaſſed and fortified with a large ditch. Cyrus took care to conceal his troops from them as much as he could, with ſeveral little hills and villages, that they might not be apprized how few they were. At the approach of a large body of the enemy, Cyrus gave the word for rallying his men, which was, JUPITER PROTECTOR ET CONDUCTOR, *Jupiter, protector, and leader*. He then cauſed the uſual hymn, in honour of Caſtor and Pollux, to be ſounded, which was anſwered with a loud voice by the ſoldiers, full of religious ardour. Chearfulneſs, emulation, courage, and mutual exhortations to bravery, reigned throughout the whole army.

For as Xenephon juſtly obſerves in this place, "on theſe occaſions, thoſe who fear "the deity moſt, are the leaſt afraid of "men." The Aſſyrians, armed with bows, and ſlings, eager to engage, diſcharged their darts before they reached their enemies. The Perſians, animated by the preſence and example of Cyrus, immediately cloſed with the enemy, and broke their battalions with ſo much

* Year of the world, 3448. Before Chriſt, 556.

violence, that the Aſſyrians precipitately fled; their cavalry had no better ſucceſs, being forced to give way to that of the Medes, at the ſame inſtant, by whom they were purſued to their very camp; great numbers were killed, and among the reſt, Nerigliſſor, the king of the Babylonians; but Cyrus withdrew his troops, not finding himſelf ſufficiently ſtrong to force their intrenchments. Crœſus, the king of Lydia, who was in the army of the Babylonians, obſerving the great diſorder they were in, and the vaſt loſs they had ſuſtained, left them abruptly, to take care of themſelves; others of their allies reſolved to do the ſame under the cover of the night. Cyrus having no cavalry of his own, urged Cyaxeres to let him have ſome horſe to purſue them in their retreat; when, followed by moſt of the Median ſoldiers, he haſtened after the enemy, and the next morning reached them, when the Hyrcanians revolted from the Babylonians and joined him. The Aſſyrians were diſmayed at the ſight of Cyrus, many fled, and where killed in their flight, thoſe who remained in the camp were obliged to ſurrender themſelves; thus a complete victory, and an immenſe booty, were quickly obtained. Cyrus permitted the priſoners to return home, on theſe conditions; that they ſhould give up their arms, and they and their countrymen deſiſt from all further hoſtilities, at the ſame time promiſing to protect them,

in

in the cultivation of their lands, from all their enemies. As the Perſians hitherto conſiſted only of infantry, he made uſe of the horſes he had taken to form a body of cavalry; the beſt part of the booty he reſerved for Cyaxeres.

In the mean time the Medes and Hyrcanians purſued ſuch of the enemy as had eſcaped. Cyrus took the opportunity of their abſence to remonſtrate to his own ſoldiers how noble it would be in them to give up the greater part of the ſpoil to theſe their allies, and to ſacrifice their own intereſts and conveniencies to them, as thereby they would enſure to themſelves their perpetual friendſhip, from which the greateſt advantages might flow in the courſe of their future wars. Cyrus obſerving with what generoſity and alacrity they conſented to his advice, ordered baths to be got ready, and a ſuitable repaſt for the Medes and Hycranians, to which at their return they were invited, and whom Cyrus deſired that they would ſend to the Perſians nothing but bread, whoſe hunger and thirſt, he ſaid, was to them inſtead of ſeaſoned viands, and delicious beverages, a plain diet being that only to which they had been accuſtomed.

On the morning of the next day, Cyrus proceeded to the diviſion of the ſpoils; having firſt ordered the Magi to chooſe what was fitteſt to be offered to the Gods, he then admitted

mitted the Medes and Hyrcanians to the honour of diſtributing the remainder amongſt the whole army, though they would willingly have reſigned that honour to the Perſians, who ſtrenuouſly inſiſted on their acceptance of it; they at laſt did ſo, to the entire ſatisfaction of all concerned.

Cyrus at this time gave a noble proof of the great command he had over himſelf, by refuſing to ſee Panthea, the captive wife of Abradates king of Suſiana, who on account of her great beauty had been preſerved for him; for fear, as he ſaid, ſuch an object might engage his affections more than he deſired, and divert him from the great deſigns he had formed *.

This noble diffidence of himſelf forms a ſtriking contraſt between Cyrus, and a young nobleman of Media, named Araſpes, who had the care of the beautiful captive; he boaſted, that a man may be always maſter of himſelf. "I have, ſeen," ſaid Cyrus to him, when he entruſted him with the fair captive, "great perſons who have thought "themſelves very ſtrong, wretchedly over-"come by that violent paſſion, in ſpight of "all their reſolution; who have afterwards "owned, with ſhame and grief, that their "paſſion was a bondage and ſlavery, from

* Xenoph. Cyrop. l. v. p. 114.

"which

" which they had not the power to redeem
" themſelves; an incurable diſtemper, out
" of the reach of all human efforts; a kind
" of bond, or neceſſity, more difficult to
" break than the ſtrongeſt chains of iron.—
" Fear nothing," replied Araſpes, " I am
" ſure of myſelf, I will anſwer for my life
" I ſhall do nothing contrary to my duty."

However, his paſſion for this princeſs grew at laſt ſo great, that, unable to ſeduce her by mild means, he was determined to uſe violence; but ſhe happily finding an opportunity to let Cyrus know how he behaved, Cyrus ſent for him. He, conſcious of his guilt and weakneſs, trembling, approached the monarch, who ſoon removed his fears, by acknowledging that he himſelf was to blame, for having placed him in ſo dangerous a ſituation. This generous and mild treatment filled the noble youth with confuſion, joy, and gratitude.

Having eaſed his labouring mind by a ſhower of involuntary tears, he cried out, " Alas!
" I am now come to the knowledge of my-
" ſelf; and find moſt plainly, that I have
" two ſouls; one that inclines me to good;
" another that incites me to evil. The for-
" mer prevails, when you ſpeak to me, and
" come to my relief: when I am alone, and
" left to myſelf, I give way to, and am over-
" powered by, the latter."

Araſpes

Araſpes, whoſe ſoul was truly brave, proved afterwards very ſerviceable to Cyrus, particularly by taking this opportunity to retire amongſt the Aſſyrians, as if diſguſted at Cyrus; by this means he had an opportunity of betraying their deſigns to his own maſter. Panthea, obſerving the diſcontent of the whole army, at the loſs of ſo brave an officer, and imagining herſelf the cauſe of it, offered Cyrus, as ſome amends, the ſervice of her huſband, Abradates, who was graciouſly received by the young monarch.

About this time two noble and powerful Aſſyrian lords, having been ill treated by the young king of Babylon,* entered ſecretly into the intereſts of Cyrus, *viz.* Gobryas, and Gadates prince of a numerous people; by a ſtratagem of the latter, Cyrus got poſſeſſion of a ſtrong citadel, by which he became maſter of the Sacæ and Caduſians; his kind and generous behaviour to them, induced the latter to raiſe twenty thouſand foot, and four thouſand horſe, and the former ten thouſand foot, and two thouſand horſe, archers.

---

* This was Laboroſoarchod; he reigned only nine months, and was ſucceeded by Nabonid, called alſo Labynit, and Balthaſar; he reigned ſeventeen years.

Pro-

Provoked at the revolt of Gadates, the king of Aſſyria came into the field to puniſh him for his rebellion; but was defeated by Cyrus with a very great ſlaughter, and obliged to retire to Babylon; in conſequence of which his country was ravaged by the enemy. The army of Cyrus was daily increaſed by the numbers who flocked to him, induced by his great clemency. At this time the king of Babylon refuſed a ſingle battle offered him by Cyrus, but he accepted of a truce propoſed by him, who wanted to retire for ſome time; by this treaty, Cyrus ſecured the ſafety of his allies during his abſence, and the huſbandmen of both parties were to enjoy the uninterrupted liberty of cultivating their ſeveral lands.

Cyrus, having now thoroughly acquainted himſelf with the ſituation of Babylon, gained many allies, and greatly increaſed his cavalry, directed his march to Media; but Cyaxeres, jealous of his great power, and unwilling to admit him into his country, marched at the head of ſome cavalry to meet him, and received him with ſuch coolneſs, as alarmed Cyrus, who having diſmiſſed all his attendants, induced his uncle to explain the reaſon of his ſtrange behaviour, when he entirely removed all his ill-grounded ſuſpicions, and their mutual friendſhip revived, with the ſtrongeſt teſtimonials of mutual affection;

to

to the great joy of both the Medes and Perſians.

It is uncertain what time elapſed before Cyrus reſumed the proſecution of the war againſt the Babylonians; it is probable that before he reſumed that expedition he married the daughter of Cyaxeres, who as ſhe was his only child, promiſed the kingdom of Media for her portion; but Cyrus did not accept of this advantageous offer, till he had firſt obtained the conſent of his parents; by this conduct ſetting a noble example, that, however great and independent children may be in their ſituation, they ſhould never think themſelves entirely free from the authority and advice of their parents.

During this interval he kept his army in a fortified camp, and obſerved the ſame diſcipline and exerciſe, as he did when he had an enemy to guard againſt. Finding the inconveniencies of the chariots conſtructed after the manner of thoſe originally uſed at Troy, no others being then in uſe, he built new ones, from a different model, and uſed every other means to improve and increaſe his army; particularly his cavalry. Whilſt Cyrus was thus attentive on his part, the Aſſyrian monarch was no leſs ſo on his; he formed ſeveral powerful alliances, who aſſiſted him with a prodigious number of men and vaſt ſums of money.

Cyrus

Cyrus received intelligence that this army was aſſembled near the river Pactolus, under the command of Croeſus king of Lydia, and marching to Thymbra a city of Lydia, where it was to be joined by other forces. Though the army of Cyrus was greatly inferior to that of his enemies, yet, having diſſipated the fears of his ſoldiers, he led his forces to meet thoſe of the enemy's, and at length reached Thymbra, to their great aſtoniſhment; who little expected that he would come ſo long a march, and with ſo inferior a force, into their very country, and before all their troops were arrived, or the neceſſary ſtores brought in.

As the ancient manner of making war was ſo very different from that of the moderns, ſome account of the former cannot be unacceptable, or unentertaining, to the reader. Nor can this, perhaps, be more ſucceſsfully done than, by giving an account of the battles fought by Cyrus, who cannot but be eſteemed one of the greateſt captains among the ancients.

Cyrus greatly changed and improved the army of the Perſians; he firſt introduced horſemen among them; and obſerving, that as the greater part of the Perſian ſoldiers fought with javelins and bows, and therefore could not advance near to the enemy; in order to remove this inconvenience, and to render them more ſerviceable, he armed moſt of

them with cuiraſſes *, bucklers, and ſwords, or battle-axes.

There was an hundred men in each company, beſides their officers, ſubdivided into four parts, containing twenty-four men in each, the five and twentieth commanding each of theſe diviſions, compoſed of twelve files of an equal number of men. An officer was appointed over every ten companies, and a ſuperior officer had the command of ten of theſe bodies. His chariots of war, of which he had three hundred, were each of them armed with ſcythes, and four horſes a breaſt, covered with trappings ſhot proof. Beſides theſe there were a great many other chariots, much larger; a tower about twenty feet high, containing twenty archers, was placed on each of theſe: theſe were not drawn like the others, by horſes, but by ſixteen oxen yoked a-breaſt. He had a great many Arabian archers, who rode upon camels, two together, back to back, ready to ſhoot either forwards, or backwards, as occaſion required. Excluſive of all theſe, his army amounted to one hundred and ninety-ſix thouſand men; including horſe and foot, conſiſting of ten thouſand cuiraſſiers of horſe, twenty thouſand

* A cuiraſs; a piece of defenſive armour, ſo called; from whence thoſe who wore it, whether horſe, or foot, were called cuiraſſiers.

cuiraſ-

cuiraſſiers of foot, twenty thouſand pike men and as many light armed ſoldiers; all of them Perſians. The remainder of his army was compoſed of twenty-ſix thouſand horſe, and an hundred thouſand foot, Medes, Armenians and Arabians.

Such was the ſtate of Cyrus's army; greatly inferior in number to that of Crœſus, which conſiſted of ſixty thouſand horſe, and three hundred and ſixty thouſand foot; in all four hundred twenty thouſand; of which, one hundred twenty thouſand were Egyptians; the reſt were collected from Lydia, Phrygia, Cappadocia, and the nations about the Helleſpont, and from ſeveral other nations; but the greater part were Babylonians. The Egyptians uſed very broad ſhort ſwords, and pikes, and defended themſelves with bucklers that covered them from head to foot. This army was ranged in order of battle, in one line, thirty men deep, the cavalry forming the wings, and the foot were placed in the center. But the Egyptians would not comply with the diſpoſition in which Crœſus had placed his men, who wanted to extend the army to a very great length, that he might ſurround that of Cyrus. The Egyptians occupied the center, conſiſting of twelve ſquare bodies, of ten thouſand men each, a hundred in depth and breadth, and that they might act ſeparate from each other, was a large ſpace left between each body; the

whole army extended in front about five miles, in an immenſe plain.

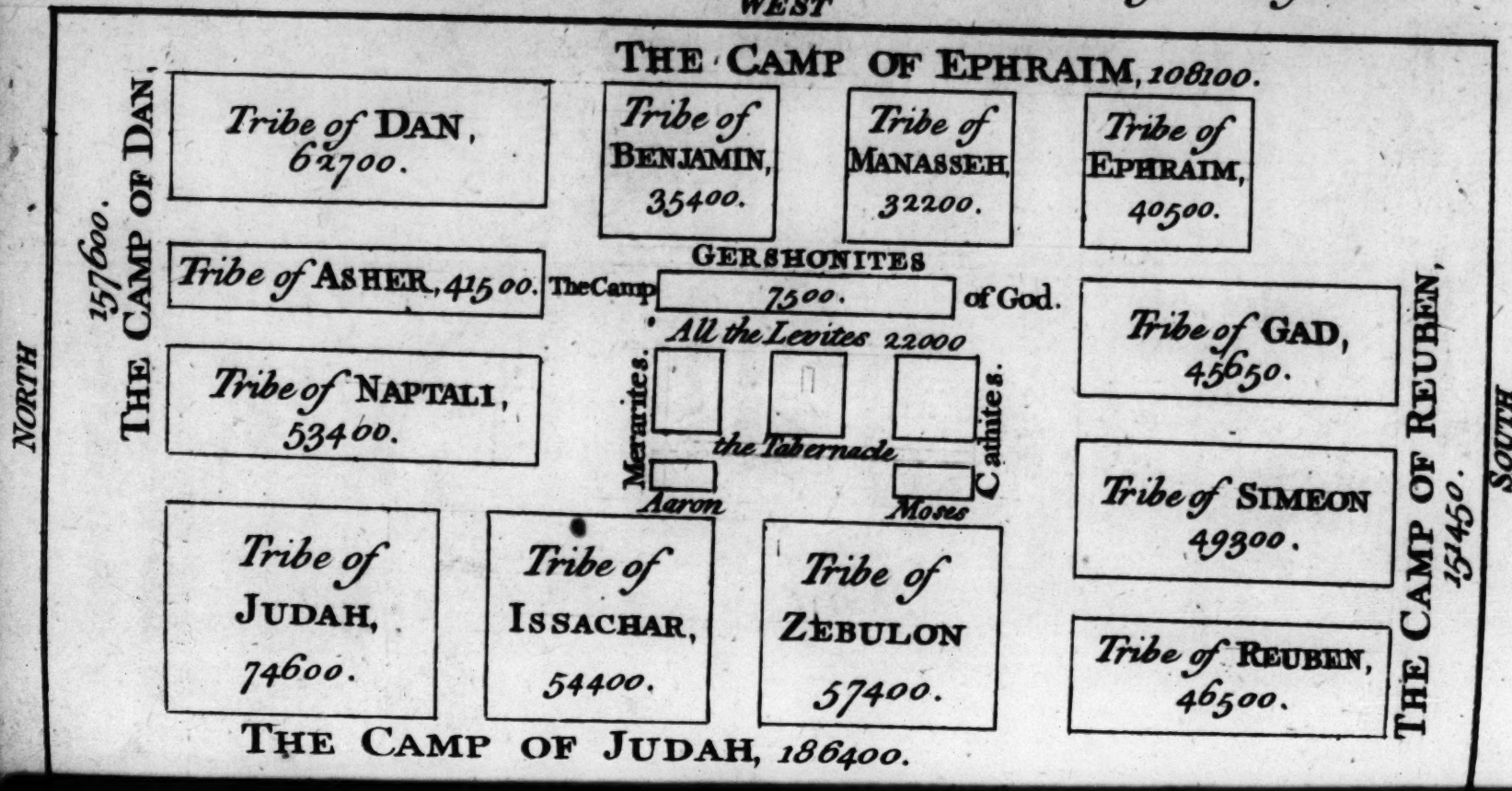
Cyrus at this time received a very conſiderable piece of ſervice from Araſpes, who, as I have already ſaid went over to the Babylonians, as if diſguſted at his maſter, that he might be a ſpy on their meaſures; he, the morning before the day of battle, returned to Cyrus and acquainted him of the diſpoſition of Crœſus's army. Cyrus took the advantage of this intelligence, and changed the uſual diſpoſition of his army; which generally was to place the men twenty-four deep. In order therefore to counter-act Crœſus's deſign of ſurrounding him, he took the precaution to make a very large front; he therefore placed his men only twelve deep. He had much to hope from the excellency of his troops (who were well armed with cuiraſſes, partuiſans *, battle-axes and ſwords) provided he could bring the enemy to a cloſe engagement.

The right wing of his army was commanded by Chryſantes, the left by Hyſtaſpes; both wings compoſed of cavalry; the army extended four miles; one ſhort of the enemy. As the ſpear-men could fling their javelins, and the archers could ſhoot their arrows, over the heads of others, they were placed behind the firſt lines, which ſerved as a cover to them; the ſpear-men firſt, and the archers

* A weapon much like an halbert.

behind

# THE CAMP OF THE ISRAELITES, *according to* Reyherus.



BRITISH
11 FEB 69
MUSEUM

behind them, at the back of theſe the beſt ſoldiers in the army were poſted; theſe were to watch the conduct of the others, and had orders to kill any who ſhould attempt to quit the battle. Another line was formed, ſtill more backward, of the chariots, that carried the towers, from which the archers were to ſhoot at the enemy; they alſo ſerved as a ſhelter for the ſoldiers to retire under, if forced to give way, till they could rally; the baggage, and the chariots for the uſe of the women, and others, incapable of ſervice, formed each two other lines behind that of the towers. The rear was compoſed for the defence of the whole body, of two thouſand horſe, and a numerous troop of camels.

The three hundred chariots, armed with ſcythes, were divided into bodies of equal numbers, upon each flank of the army was placed one of them; the third was poſted in the front of the battle under the command of Abradates king of Suſiana, or Suſhan.

The intention of Cyrus in this diſpoſition of his army, was, that by reducing the depth of his lines, he might extend the front of his army nearer, to the extent of that of the enemy, and by placing his baggage and chariots in the rear, he not only gave his army the appearance of being greater than it really was, but alſo by thus extending the depth of it, be rendered it more difficult to be ſurrounded by the enemy.

Cyrus, early on the next day, the day appointed for the battle, according to his accuſtomed piety, made a ſacrifice. In the mean time, the ſoldiers took ſome refreſhment, when they put on their armour, having firſt offered their libations to the Gods. The men and horſes dreſſed in gorgeous ſcarlet and glittering braſs; armed with coats of armour, cuiraſſes, bucklers and helmets, afforded a noble and pleaſing ſight. Cyrus having given the proper orders and inſtructions for the battle, as ſoon as he had concluded his ſacrifice, reminded his men of their duty to the Gods, and ordered every man to his poſt. He took a little refreſhment ſtanding, and diſtributed the remainder among thoſe who attended him, and then drinking a little wine, poured ſome of it out as an offering to the Gods, as did thoſe who were about him. He afterwards invoked the God of his fathers to come to his aſſiſtance, and to be his conductor, and immediately mounted his horſe; but deliberating with himſelf, to which ſide he ſhould direct his march, a clap of thunder iſſuing of a ſudden from the heavens, on the right, he cried out, *Sovereign Jupiter, we follow thee*; and inſtantly advanced towards the enemy; Chryſantes was on his right, and commanded the right wing of horſe, Arſamas was on his left, and had the foot under his command. Cyrus ordered them to move in an equal line, and to take particu-

cular care of the royal ſtandard; which was a golden eagle, fixed at the end of a pike, with its wings expanded; the Perſians ever after uſed the ſame ſtandard. Before they reached the enemy's army, Cyrus made his troops halt three times.

When the Aſſyrians ſaw that the front of their army greatly exceeded that of Cyrus, they cauſed the center of their army to halt, whilſt the two wings advanced to the right and left, in order to incloſe Cyrus's army, and attack him on all ſides; but this was no more than what Cyrus had been told to expect, and therefore little affected him. He gave the word for rallying the troops, *Jupiter, leader and protector*, and quitted the right wing, promiſing to return immediately, and aſſiſt them to conquer, if ſo it ſhould pleaſe the Gods. He rode through all the ranks, and, as if aſſured of victory, gave his orders, and encouraged his men, filled with a noble, and manly confidence. He quickly diſſipated the fear he obſerved in his officers, and even in Abradates himſelf, at the attempt of the two wings of the Lydian, to ſurround and attack them*: "thoſe troops alarm you, ſays he, "believe me, thoſe are the very troops that "will be firſt routed: and to you Abradates, "I give that, as a ſignal of the time, when

* Hiſtoire ancienne par Rollin.

"you

"you are to fall upon the enemy with your "chariots." As he ſaid, ſo it fell out. Cyrus having every where given the neceſſary orders, returned again to the right wing. As ſoon as Crœſus obſerved that the two detached bodies of the Lydian troops were ſufficiently extended, he gave the ſignal to the body of his army, to march up directly to the front of the Perſian army, whilſt the two wings, that were wheeling round upon their flanks, advanced on each ſide; by this means Cyrus's army was encloſed on three ſides. At this juncture, Cyrus gave the ſignal, and his troops faced about on every ſide, obſerving a profound ſilence, when he ſung the hymn of battle; the whole army anſwering with loud ſhouts, and invocations to the God of battle. Cyrus then marched at the head of ſome troops of horſe; followed by a body of foot, immediately engaged the enemy's troops, who were marching to attack the right of his army in flank, and attacked them in the ſame manner, they intended to have done by them, and thereby threw them into great diſorder; and by the aſſiſtance of the chariots which drove furiouſly among them completed the defeat of the Lydian troops.

At the ſame inſtant, the troops on the left flank, alarmed at the noiſe of the combatants, concluded that the battle was begun, and advanced toward the enemy, as did, at the

time, the ſquadron of camels, according to Cyrus's direction. This was unexpected by the enemy, and had a very happy effect; for the horſe, at the approach of the camels, to whoſe ſmell they are ſaid to have a natural antipathy, began to ſnort and prance, running againſt each other, throwing their riders, and trampling them to death. Artageſes, who led the horſe, took advantage of their diſorder, and in order to prevent them from rallying, puſhed them very briſkly, and entirely routed them with a very great ſlaughter; to which the chariots armed with ſcythes, ruſhing in among them, greatly contributed.

Abradates, remembering this was the ſignal Cyrus ordered him to obſerve for attacking the front of the enemy's army, drove furiouſly upon them with all his chariots, and broke and diſperſed their front ranks, on the firſt onſet. He then advanced to the Egyptian battalions; but theſe were not ſo eaſily to be broke in upon, being covered and defended by their bucklers, and marching in a cloſe body, but what the chariots could not effect the horſes did, who forced their way among them, and trampled them under their feet. A dreadful ſlaughter and vaſt confuſion enſued, and exhibited a ſight, diſtreſſing to humanity, of men and horſes, falling promiſcuouſly together, cut to pieces by the ſcythes of the chariots; many of the latter were over-

overturned, and unfortunately among the number, that of Abradates; who was killed and moſt of his men cut to pieces; but not till they had given amazing proofs of their valour.

The Egyptians yet kept in pretty cloſe order, and advancing, covered with their bucklers, forced the Perſian infantry to give way, and retreat to the line, where their machines were placed. There the Perſian rear-guard advanced ſword in hand, againſt their archers and ſpearmen, and obſtructing their further retreat, forced them to turn again upon the Egyptians, who at this inſtant ſuffered much by the great number of arrows and javelins, poured upon them from the moving towers.

But to return to Cyrus; he having routed both the horſe and foot, on the left of the Egyptians, and forced them to flight, did not attempt to purſue thoſe who fled; but puſhed on directly to the center. Here he had the mortification to find his Perſian troops had been obliged to retreat; when rightly judging, that the only means to prevent the Egyptians from gaining further ground, would be to attack them behind, he did ſo, and fell upon their rear: the cavalry advancing at the ſame inſtant. The Egyptians finding themſelves vigorouſly attacked on all ſides, faced about every way, and nobly defended themſelves.

Cyrus

Cyrus now was himſelf in imminent danger, for his horſe being killed, he fell in the midſt of his enemies. But ſo greatly was he beloved, that in a moment, both officers and men, alarmed at the danger he was in, inſtantly ruſhed, regardleſs of their own lives, into the thick foreſt of pikes, to reſcue and ſave their leader. He quickly mounted another horſe, and then the battle became more bloody than ever.

At length the generous Cyrus, admiring the valour of the Egyptians, was concerned to ſee ſo many brave men periſh, he therefore offered them honourable conditions, at the ſame time, acquainting them they were deſerted by all their allies. The Egyptians accepted the conditions, and as they were as remarkable for their fidelity, as for their valour, they ſtipulated, that they ſhould not be obliged to carry arms againſt Crœſus, in whoſe ſervice they had been engaged. From this time they ſerved Cyrus, with the utmoſt fidelity *.

The engagement laſted till evening, when Crœſus haſtily retreated with his troops to Sardis; and the other nations, the ſame night, took their courſe to their reſpective countries, and made as long marches, as they poſſibly could. The victorious army, who remained

---

* Xenoph. Cyroped. l. vii. p. 179.

maſters

masters of the field, having taken a moderate chearful repast, retired to their rest; for Cyrus did not think proper to pursue the retreating armies. It is allowed that this victory was principally gained by the Persian cavalry, which was a new establishment of Cyrus, and entirely the effoect of his care and activity in disciplining his people, and perfecting them in a part of military art, of which till his time, they had been totally ignorant. The chariots armed with scythes did good service; they continued ever after in use among the Persians. The camels too, could not be unserviceable in this battle. I cannot help making one observation here, and expressing my wonder, that these destructive chariots, of which mention hath been just now made, should have continued in use for so many ages as they did, when we reflect, how mighty easy it was to render them useless; no more was necessary, than to cut a ditch in their way, and their course would be immediately stopped.

Before I pursue my subject, I must desire the attention of my readers, particularly military, to a reflection of the celebrated Mr. Rollin* at this part of his history of Cyrus, as too full of good sense, and real piety, to be passed over unnoticed. This excellent writer

* Histoire ancienne liv. iv. sect. 5.

having

having ſpoke in high terms, in commendation of Cyrus, adds: "But what appears "to me ſtill more remarkable, and more "worthy of admiration than all the reſt, is "the conſtant care he took," meaning Cyrus, "on all occaſions, to pay that homage "and worſhip to the Deity, which he "thought belonged to him. Doubtleſs the "reader hath been ſurpriſed to ſee, how "many times Cyrus, in ſight of all his army, makes mention of the Gods, offers "ſacrifices and libations to them, addreſſes "himſelf to them by prayer and invocation, "and implores their ſuccour and protection. "But in this I have added nothing to the "original text, of the hiſtorian †, who was "a military perſon himſelf, and who thought "it no diſhonour to himſelf, or his profeſſion, "to relate theſe particular circumſtances. "What a ſhame then and a reproach would "it be to a Chriſtian officer, or general, if "on a day of battle he ſhould bluſh to appear as religious and devout, as a pagan "prince; and if the Lord of hoſts, the God "of armies, whom he acknowledged as ſuch, "ſhould make a leſs impreſſion upon his "mind, than a reſpect for the falſe Deities "of paganiſm did, upon the mind of Cyrus."

† Xenophon.

Let us now purſue our hero, and again take the field with him, which was the very next morning after the victory we have been ſpeaking of, when he led his triumphant army towards the city of Sardis *, into which Crœſus had retired the night before; who hearing of the approach of Cyrus, marched out with his Lydians, to meet him; all his allies having withdrawn themſelves. The principal of the Lydians ſtrength conſiſted in their cavalry; which Cyrus being ſenſible of, made his camels advance firſt, whoſe ſmell or ſight the horſes not being able to endure, were immediately put in diſorder. However the Lydians, who, at that time, were one of the moſt warlike nations of Aſia, diſmounting, fought on foot, but, after having bravely defended their poſt for ſome time, were obliged to retreat into the city, and were immediately purſued, and cloſely beſieged by Cyrus; cauſing his engines to be levelled againſt the walls, and his ſcaling ladders to be got ready. The next night he got poſſeſſion of the citadel by a private way that led thereto, which he was informed of by a Perſian ſlave, who had been a ſervant to the governor of that place. He entered the city, at break of day, without any reſiſtance. Cyrus's firſt

* The metropolis of Lydia, the kingdom of, and the ſeat of Crœſus, king of that country.

care

care was to preſerve the city, which was the moſt wealthy in all Aſia, from being plundered; for he obſerved that the Chaldeans had quitted their ranks, and already begun to diſperſe themſelves in ſeveral places.

To this end he acquainted the citizens, that their lives ſhould be ſpared, and neither their wives nor children moleſted, upon condition they brought all their gold and ſilver to him. To this they readily aſſented; and Crœſus himſelf, who was taken priſoner, and brought to Cyrus, ſet the firſt example, by delivering up all his immenſe treaſures. Cyrus, touched with compaſſion at the misfortunes of this king, and admiring the firmneſs of his mind in ſo great and ſudden a change, treated him with the greateſt clemency, permitting him to enjoy both the title and authority of a king; but with this reſtriction, that he never was to make war. From this time Cyrus made him attend him in all his wars, either from the regard he entertained for him, or out of policy, the more ſurely to prevent his entering into any deſigns againſt him.

The hiſtory of Crœſus is very differently told by another hiſtorian *.

Among other particulars, a very extraordinary one is recorded of his ſon. This young prince, who was born dumb, obſerv-

* Herodotus, l. i. c. 85.

ing at the ſame time the city of Sardis was taken, a ſoldier ready to give the king his father, a ſtroke on the head with his ſcymetar, made ſuch a violent ſtruggle, out of fear and tenderneſs for the life of his father, that he broke the ſtring of his tongue, and cried out, *Soldier, ſpare the life of Cræſus!*

As to the affair at Sardis, it is thus told; Cræſus being taken priſoner, was condemned by Cyrus to be burnt alive, and being laid on the funeral pile for that end, and recollecting a converſation he had formerly had with Solon *, one of the ſeven wiſe men of Greece, cried out three times, *Solon, Solon, Solon!* Cyrus inquiring, by his interpreter, whoſe aſſiſtance he implored; Cræſus informed him, that having ſhowed all his immenſe treaſures to Solon, he, inſtead of congratulating him on his great happineſs, as he expected he would, told him plainly, that he could pronounce no man happy whilſt he lived; becauſe no man can foreſee what evils may happen to him before his death; of the truth of which, being now too ſenſibly convinced, he could not forbear calling on the name of Solon.

Cyrus having heard this, and reflecting on the viciſſitudes of all ſublunary things, and touched with commiſeration at the prince's

* Plutarch's life of Solon.

miſ-

misfortunes, ordered the fire, already lighted, to be extinguiſhed, but it was at too great a height to be maſtered; however Crœſus with tears and loud exclamations, invoking Apollo, it is ſaid, a ſudden ſhower of rain fell, and extinguiſhed the raging flames. Thus was Crœſus ſaved, and ever after treated with great reſpect by Cyrus.

What induced Crœſus to enter into a war with Cyrus, was, two deceitful anſwers that he had received from the Delphic oracle. The firſt was, that Crœſus ſhould think himſelf in danger, when the Medes ſhould have a *mule* to reign over them: the ſecond was, that when he ſhould paſs the river Halys, to make war againſt the Medes, he ſhould, deſtroy a great empire. Crœſus afterwards reproaching the oracle for having deceived him, was anſwered: that by the *mule*, was meant Cyrus, who derived his extraction from two different nations, being a Perſian by the father's ſide, and a Mede by the mother's; and as to the great empire which Crœſus was to overthrow, the oracle did not mean that of the Medes, as he fondly hoped, but that of his own, which he little ſuſpected.

After the conqueſt of Lydia, Cyrus continued in Leſſer Aſia, till he had made a complete conqueſt of all the nations ſituated between the Egean ſea, and the Euphrates. From thence he led his conquering army to

Syria and Arabia, where victory ſtill followed him. He afterwards entered into Aſſyria, and revolving in his mind the conqueſt of Babylon, the only city of the eaſt, that ſtood out againſt him, directed his march towards it.

But before we, with Cyrus, undertake the ſiege of this vaſt and important city, I imagine the reader will not be a little pleaſed with a ſhort deſcription of this once wonderful and glorious city *. After the deſtruction of Nineveh, Babylon became the queen of the eaſt. It was a very great and a very ancient city, as well as Nineveh; tho' generally reckoned leſs. According to Strabo, it was only three hundred and eighty-five furlongs in compaſs, or rather according to Herodotus, four hundred and eighty, or ſixty miles in compaſs; but the difference was, Nineveh was conſtructed in the form of an oblong ſquare, but Babylon was an exact ſquare, each ſide being an hundred and twenty furlongs in breadth; and conſequently contained more ground in it than Nineveh; it was as ancient, or more ancient than that city.

By one means, or other, Babylon became ſo great and famous, as to give name to a

* I ſhall on this occaſion, follow Dr: Prideaux, Connect. lib. ii.

very

very large empire. Its beauty, ſtrength and grandeur; its walls, temples, palaces, and hanging gardens; the banks of the river, and the artificial canals and lake, made for the draining of that river in the ſeaſons of its overflowings, are deſcribed with ſuch pomp and magnificence by heathen authors, that it might deſervedly be reputed one of the wonders of the world. Sacred hiſtory alſo ſpeaks of it in high terms; it is there called, *great Bâbylon,—glory of kingdoms,—the beauty of the Chaldees excellency,—the golden city,—the lady of kingdoms,—abundant in treaſures,—the praiſe of the whole earth* *.

The walls of it were every way prodigious; in thickneſs, eighty-ſeven feet, three hundred and fifty in height; built of large bricks cemented together with bitumen. Theſe walls were ſurrounded on the outſide, with a vaſt ditch filled with water, and lined on each ſide with bricks; made of the earth that was dug out of it. At each ſide of this great ſquare, were twenty-five gates, an hundred in all, which were all made of ſolid braſs. Between every two of theſe gates, were three towers, and four more at the four corners of this great ſquare, and three between each of theſe corners, and the next

* Dan. iv. 30.—Iſa. xiii. 19.—xiv. 4.—xlvii. 5.— Jer. li. 13, 41.

gate

gate on either ſide; each of theſe towers was ten feet higher than the walls, that is, of that part of the wall only, where the towers were built. From the twenty-five gates on each ſide of the ſquare, went twenty-five ſtreets in ſtrait lines to the gates, which were directly over againſt them, on the oppoſite ſide; making in all fifty ſtreets, each fifteen miles long, twenty-five of which went one way, and twenty-five the other, croſſing each other at right angles. There were beſides theſe, four half ſtreets, with houſes on the one ſide, and the wall on the other; theſe were ſituated on the four ſides of the city next the walls, each two hundred feet in breadth; the reſt were about an hundred and fifty.

Thus the whole city was cut into ſix hundred and ſeventy-ſix ſquares, each of which was four furlongs and a half on every ſide, or two miles and a quarter in circumference. On every ſide towards the ſtreets, round theſe ſquares, ſtood the houſes, with void ſpaces between them, all built three, or four, ſtories high, and beautified with all manner of ornaments, towards the ſtreets.

Quite acroſs the ſtreets ran, from the north to the ſouth; a branch of the river Euphrates; on each ſide of the river was a key, and a high wall, as thick as that which ſurrounded the city. In theſe walls, oppoſite every ſtreet that led to the river, were gates of braſs,

braſs, and from them, deſcents by ſteps into the river, for the conveniency of paſſing over from ſide to ſide in boats; having no other way of paſſing, till the building of the bridge. The gates were open by day, and ſhut at night.

The bridge was beautiful and magnificent, a furlong in length, and thirty feet in breadth, conſtructed with wonderful art, to ſupply the defect of a foundation in the bottom of a river, which was all ſandy.

In the beginning of the ſummer, the ſnow being melted by the ſun upon the mountains of Armenia, cauſed a great increaſe of waters, which running into the Euphrates, overflowed its banks, and occaſioned an inundation. To prevent the bad conſequences of this to the city and country, two canals were cut at a very conſiderable diſtance from the city, which directed the courſe of theſe waters into the Tygris, before they reached Babylon; and for the greater ſecurity, prodigious banks were raiſed on each ſide of the river, built of brick. In order to effect theſe works they were obliged to turn the courſe of the river another way; for this purpoſe, weſt of Babylon, they dug a prodigious artificial lake, forty miles ſquare, one hundred and ſixty in compaſs, and ſeventy-five feet deep. The whole river was turned into this lake, by a canal cut from the weſt ſide of it, till the whole was finiſhed; when it was returned again into its

its former channel. But both the lake and canal were preſerved, that the Euphrates might not at the time of its increaſes overflow the city. The water which at ſuch times overflowed into the lake, was kept there all the year; for the benefit of the country; which was let out by ſluices, as occaſion required, to water the country.

At the two extremities of the bridge ſtood, two palaces which had a communication with each other, by a vault, built under the channel of the river, at the time of its being dry. The old palace which ſtood on the eaſt ſide of the river, was thirty furlongs, or three miles and three quarters, in compaſs. On the weſt ſide of the river, ſtood the new palace, oppoſite to the other; ſeven miles and a half in circumference, ſurrounded by three walls, with conſiderable ſpaces between them. The walls of both palaces were adorned with a great number of ſculptures, repreſenting all kinds of animals, to the life.

Among the reſt was a curious hunting piece, in which Semiramis was repreſented, on horſeback, throwing a javelin at a leopard, and Ninus, her huſband, piercing a lyon.

The hanging gardens, ſo greatly celebrated among the Greeks, belonged to the new palace; they contained a ſquare of four plethra *,

* That is, four hundred feet.

on

on each ſide, and raiſed up aloft into the air, like terraſſes, one above another, till the height equalled that of the walls of the city; the aſcent was from terraſs to terraſs, by ſtairs ten feet wide. The whole pile was ſupported by vaſt arches, raiſed upon others, one above another, ſtrengthened by a wall of twenty feet in thickneſs, which ſurrounded it on every ſide. On the top of the arches, were firſt laid large flat ſtones, ſixteen feet long, and four broad; over theſe was a layer of reeds, mixed with a great quantity of bitumen, upon which were two rows of bricks, cloſely cemented together with plaiſter. The whole was covered with thick ſheets of lead, upon which lay the mould of the garden.

All this floorage was contrived to keep the moiſture of the mould from running away thro' the arches. The mould laid, thereon was ſufficiently deep to admit the largeſt trees to take root, and with ſuch the terraſſes were covered, and with all other plants and flowers, proper for a pleaſure-garden. In the upper terraſs, there was an engine, or a kind of pump, to draw up water out of the river to water the whole garden. In the ſpaces between the ſeveral arches, upon which this whole ſtructure reſted, were large and magnificent apartments, that were very light, and had the advantage of a beautiful proſpect.

The

The laſt great work I ſhall now mention, belonging to Babylon, was the temple of Belus, which ſtood near the old palace; there was a prodigious tower in the middle of it; whoſe foundation is ſaid to have been half a mile in compaſs, and a furlong in height. It conſiſted of eight towers, one above another, gradually, to the top; it is aſſerted, that in height, it exceeded the greateſt of the pyrimids in Egypt*; it does not ſeem to be impoſſible, that this was, as ſome conjecture †, the tower of Babel mentioned in holy writ. The aſcent to the top, was by ſtairs on the outſide which winded round it; or perhaps there being an eaſy ſloping aſcent in the ſide of the outer wall, which turning by very ſlow degrees, in a ſpiral line, eight times round the tower, from the bottom to top, might give the ſame appearance, as if

* For though the tower at Babylon fell ſhort of that pyramid at the baſis, that being a ſquare of ſeven hundred feet, on every ſide, and this but of ſix hundred, yet it far exceeded in height; the perpendicular meaſure of the ſaid pyramid being no more than forty-eight feet, whereas that of this tower, was full ſix hundred, and therefore higher than that pyramid, by a hundred and nineteen feet, which is one quarter of the whole.

† Bochart, Phal. p. 1. l. 1. c. 2.

there

there had been eight towers placed upon one another. There were many large rooms in theſe different ſtories, with arched roofs ſupported by pillars. On the top of the tower, over the whole, was an obſervatory, which gave the Babylonians an opportunity of gaining a knowledge in aſtronomy, above all other nations.

But this tower being chiefly deſigned for the worſhip of the God Baal, and ſeveral other deities, there were a multitude of chappels in the different parts of it. The riches of this temple were immenſe, conſiſting of ſtatues, tables, cenſers, cups, and other ſacred veſſels, all of maſſy gold; among other images, there was one of forty feet, weighing a thouſand Babyloniſh talents. The whole of the riches contained in this temple, Diodorus computes at ſix thouſand three hundred Babyloniſh talents of gold, amounting to above one and twenty million ſterling.

Such a city as this, one would imagine, was in no danger of being totally abandoned, and coming to nought. Such a city as this might ſurely with leſs vanity than any other, boaſt that ſhe ſhould continue for ever, if any thing human could continue for ever; ſo ſhe vainly gloried, *I ſhall be a lady for ever; I am, and none elſe beſides me; I ſhall not ſit as a*

*widow, neither ſhall I know the loſs of children* *.

And indeed the conqueſt of this important place was no eaſy enterprize. The walls of it were of a prodigious height, and appeared to be inacceſſible, not to mention the immenſe number of people within them, for their defence. Beſides the city was well ſtored with all ſorts of proviſions for twenty years. Yet all theſe difficulties did not diſcourage Cyrus from purſuing his deſign. But conſidering the impracticability of taking the place by ſtorm, or aſſault, he made the enemy believe he deſigned to reduce it by famine. To which end he cauſed a line of circumvallation to be drawn quite round the city, with a large and deep ditch; and that his troops might not be too much fatigued, he divided his army into twelve bodies, and appointed each of them its month, for guarding the trenches. The beſieged, concluding themſelves out of all danger, on account of their ſtrong ramparts and great magazines, derided Cyrus from the top of their walls, and laughed at all his vain attempts, and at the uſeleſs trouble that he gave himſelf, according to their apprehenſions; not knowing that the hand of God was with him, nor how near their deſtruction approached.

* Iſaiah, xlvii. 7, 8.

But

But as the taking of Babylon is one of the greateſt events in ancient hiſtory, and as the principal circumſtances with which it was attended, were foretold in the holy ſcriptures many years before it happened; I ſhall, as moſt Chriſtian hiſtorians have done, point out to the reader the moſt remarkable prophecies, that they may be compared with the events, in doing which, I ſhall make uſe of the works of an eminent divine * now living, who hath wrote laſt, and I think in the moſt full and ſatisfactory manner, on this ſubject.

The prophets Iſaiah and Jeremiah, plainly and particularly foretold the deſtruction of this city †. They lived during the declenſion of the city of Judah, and predicted the captivity of the Jews, by the Babylonians, which took place ſeventy years before the deſtruction of this city. Cyrus, who was the conqueror of Babylon, was particularly foretold by name, an hundred years before he was born §. *Thus ſaith the Lord to his anointed, to Cyrus whoſe right hand I have holden to ſubdue nations before him; and I will looſe the loins of kings to open before him the two-leaved*

* Dr. Newton's Diſſert. on the prophecies, vol. I. p. 276. &c.

† Iſa. xi. 9. Jer. li. 8.

§. Iſa. xliv. 28. xlv. 1.—4.

*gates, and the gates ſhall not be ſhut*: and Cyrus indeed ſubdued ſeveral kings, and took ſeveral cities. It was promiſed that he ſhould find great ſpoil and treaſure among the conquered nations, * *I will give thee the treaſures of darkneſs, and hidden riches in ſecret places.* And the riches which Cyrus found, amounted to a prodigious value, nor is it to be wondered at, for thoſe parts of Aſia, at that time, abounded in wealth and luxury; Babylon had been heaping up treaſures for many years; and the riches of Crœſus king of Lydia, whom Cyrus conquered and took priſoner, were ſo great, as in a manner, to become proverbial; *as rich as Crœſus.* The time, too, of the reduction of Babylon, was marked by the prophet Jeremiah †. *Theſe nations* (meaning the jews and the neighbouring nations) ſhall ſerve the king *of Babylon ſeventy years*; and it ſhall come *to paſs when ſeventy years are accompliſhed, that I will puniſh the king of Babylon, and that nation, ſaith the Lord.* This prophecy was delivered in the firſt year of Nebuchadnezzar king of Babylon: and from that time there were ſeventy years §, from the taking of Babylon to the reſtoration of the Jews. Several circumſtances likewiſe of the

* Iſa. xlv. 3. † xxv. 11. 12.

§ See Prideaux and other chronologers.

ſiege

ſiege and taking of Babylon were prefignified, by the prophets. It was foretold, that God would ſtir up the Medes and Perſians againſt it; * *Go up O* † *Elam*, that is, Perſia, *beſiege O Media, the Lord hath raiſed up the ſpirit of the king of the Medes, for his device is againſt Babylon to deſtroy it.*

It was foretold, that various nations ſhould unite againſt Babylon; ‡ *The noiſe of a multitude in the mountains, like as of a great people; a tumultuous noiſe of the kingdoms of nations gathered together; the Lord of hoſts muſtereth the hoſt of the battle:* and particularly it was foretold, that *the kingdoms of Ararat, Minni, and Aſhchenaz*, that is the Armenians, Phrygians §, and other nations ſhould compoſe part of his army. It was foretold that the Babylonians ſhould be terrified, and hide themſelves within their walls; ‖ *the mighty men of Babylon have forborne to fight, they have remain-*

* Iſa. xxi. 2, and Jer. li. 11.

† Elam was the ancient name for Perſia; the Perſians were firſt ſo named from their becoming horſemen, in the time of Cyrus; the ſame words ſignifying both a Perſian, and a horſeman. Bochart. Phaleg. l. 4. c. 10. col. 224.

‡ Iſa. xiii. 4.

§ Jer. li. 27.

‖ Jer. li. 30.

*ed in their holds, their might hath failed, they became as women.*

The drying up of the river was foretold *, a thing very unlikely to happen, conſidering the great breadth and depth of it. The taking of the city by ſurpriſe, was alſo predicted †: *I have laid a ſnare for thee, and thou art alſo taken O Babylon, and thou waſt not aware, thou art found and alſo caught—I will make drunk her princes, and her wiſe men, her captains, and her rulers, and her mighty men*: and we ſhall ſhow by and by, that the city was taken in the night of a great annual feſtival. As extraordinary as theſe prophecies may appear, they were delivered many years before the deſtruction of Babylon, and the events anſwering to them, are recorded by the moſt faithful hiſtorians, Herodotus, and Xenophon.

Iſaiah lived two hundred and fifty years before the former, and near three hundred and fifty before the latter; Jeremiah lived one hundred and fifty years before the one, and two hundred and fifty before the other. Iſaiah prophecied at leaſt one hundred and ſixty years before the taking of that city. Jeremiah ſent his prophecies concerning Babylon, to that city fifty-ſix years before it was taken.

---

* Iſa. xliv. 27. Jer. l. 31, li. 36.

† Jer. l. 29, 39, 57.

And

ed, they

old*, a
ring the
ng of the
*I have*
*taken* O
*hou art*
*runk her*
*ins, and*
ve ſhall
aken in
As ex-
appear,
fore the
nts an-
he moſt
Xeno-

ears be-
dred and
ved one
ne, and
r. Iſai-
nd ſixty
Jere-
Babylon,
as taken.

And

CYRUS

And yet their ſeveral predictions concerning it, have been moſt circumſtantially fulfilled; and it is yet further worthy of notice, that they have even foretold in a moſt copious manner, the deſolation to which the city was finally reduced; as the reader may ſee at his leiſure by conſulting the paſſages * referred to at bottom.

The account that the modern travellers give of the wretched condition, and ruined ſtate of this once famous and magnificent city of Babylon, moſt exactly agrees with what the prophets foretold ſo long ago would be the condition of it; nothing now remaining, but ruins inacceſſible, on account of the ſerpents and ſcorpions, with which they are inhabited The exceſſive pride, and great cruelty of the inhabitants, and the ſacrilegious impiety of their king, brought on them the wrath of God.

It is now time to reſume the thread of our hiſtory, in which we ſhall ſee how exactly all theſe predictions were fulfilled. I have already ſaid, that Cyrus, deſpairing to take the city by ſtorm, employed his men in digging a large deep ditch, which at length being finiſhed, he began to think in earneſt, of carrying his vaſt deſign into execution, which as yet he had kept ſecret to himſelf.

---

* Iſa. xiii. xiv. xxi. xlvi. xlvii. xlviii. Jer. l. li.

He

He had ſat before Babylon, near two years without effecting any thing, when providence furniſhed him with a very ſuitable opportunity. He was informed, that on a particular day, a great feſtival was to be celebrated in the city, and that the Babylonians at that ſolemnity, uſually indulged themſelves the whole night, in drunkenneſs and debauchery. He therefore thought of the following ſtratagem: he ſent a party of his men to the head of the canal, leading to the great lake, already deſcribed, with orders, at a ſet time, to break down the great bank, or dam, which was between the Euphrates, and that canal, and to turn the whole current that way into the lake.

In the mean time, getting all his forces together, he poſted one part of them at the place where the river ran into the city, and the other, where it came out, with orders to be ready to attempt the entrance of the city that night, as ſoon as they ſhould find the river fordable; in order to which, towards the evening, he opened the head of the trenches on each ſide of the river above the city, to give a paſſage for the water to run into them.

* But we will now leave them at this employment to ſee what paſſed in the interim

---

* Prideaux. connect. B, ii.

within

within the city. *Belſhazzar had entirely abandoned himſelf to his pleaſures, leaving the weight of government to the queen's mother, Nitocris, a woman of great underſtanding, and to whom Herodotus attributes all thoſe great works about Babylon, aſcribed by others to her ſon, in which ſhe did every thing that human reaſon could ſuggeſt for the defence of the city.

Belſhazzar having prepared a magnificent feaſt for the great officers of the kingdom, and for the ladies of his court, in the heat of his wine ordered the gold and ſilver veſſels to be ſent for, which his grandfather Nebuchadnezzar had taken, and brought away from the temple of Jeruſalem, when he led the Jews captive to Babylon. And having them, as an inſult upon the God of Iſrael, he, and his whole court, and all his wives and concubines, drank out of theſe ſacred veſſels. The meaſure of his iniquities being now filled up, God was juſtly provoked at him, and in a very extraordinary and wonderful manner, expreſſed his anger againſt him, and the judgment immediately to come upon him.

---

* This is the ſcripture name of the king of Babylon, he is called by profane hiſtorians, Nabonnedus, Labynetus, and by Joſephus, Naboandelus.

* For he cauſed an hand to appear on the wall, and there write the ſentence of his deſtruction. The king ſaw the appearance of the hand, that wrote it, for it was exactly over againſt the place where he ſat. And therefore being exceedingly affrighted and troubled at it, he commanded all his wiſe men, magicians, and aſtrologers, to be called for, that they might read the writing, and make known to him the meaning of it. But they were unable to read it; becauſe it was written in the old Hebrew letters, now called the Samaritan character, with which the Babylonians were unacquainted.

The queen mother, hearing of this wonderful event, came into the banquet-houſe, and acquainted the king of the great wiſdom, and ſkill of Daniel, in ſuch matters. Who being ſent for, did read the writing to the king, and then addreſſed himſelf to him with a freedom and liberty becoming a prophet and a good man; reminding him of the dreadful manner in which God had formerly puniſhed his grandfather †, Nebuchadnezzar, for his exceſſive pride and great cruelty, who acknowledged no law, but his own will, and thought himſelf maſter to exalt and to abaſe, to inflict deſtruction and death whereſoever he would, only becauſe ſuch was his will

* Daniel, ch. v.

† Daniel, v. 18. and

and pleaſure. Daniel then remonſtrated to the king his own wickedneſs againſt God, particularly in profaning at that banquet, the holy veſſels, which had been conſecrated to the ſervice of God in his temple of Jeruſalem, and further informed him that this hand writing was a ſentence from heaven againſt him; by which God made known to him, that his kingdom was taken from him *and given to the Medes and Perſians.* Such an interpretation as this, far from leſſening, muſt, one would think have enhanced the ſurpriſe and trouble the king was in; but it does not appear to have that, or indeed any good effect. He probably flattered himſelf that the ſentence was not inſtantly to be executed, and that poſſibly ſome expedient might be thought of to avoid it, or, which was more probably the caſe, he did not ſuffer himſelf to think at all, but had recourſe to the dreadful expedient of too many, in the hour of trouble, that of intoxicating his mind with wine; for it is certain the entertainment went on, and was continued to a very late hour.

The time was now fully come, when this great empire was to be no more. The ditches on both ſides of the town, as I before obſerved, being opened to receive the water, the river Euphrates was quickly drained, and its channel became fordable. Then the two bodies of troops, appointed for that purpoſe, entered the bed of the river under the different commands

commands of Gobryas and Gadates, and without any conſiderable obſtruction advanced towards each other.

When they came to the braſs gates leading down the river, which uſed on all other nights to be ſhut, they found them all open, through the diſorder and neglect of the riotous feaſters. Had all theſe gates been ſhut, as they always were till this time, the whole enterprize muſt have failed. To what then can we aſcribe this ſtrange infatuation thus to neglect their principal ſecurity, at a time when their city was encloſed by a powerful enemy, but to the providence of God, who had declared, * *I will make them drunken,—and ſleep a perpetual ſleep. I have laid a ſnare for thee,* I will dry up her *ſea,*—and again, ſpeaking to Cyrus, *the gates ſhall not be ſhut. I will go before thee, and make the crooked places ſtrait. I will break in pieces the gates of braſs.*

Thus theſe two bodies of troops, led, as we may truly ſay, by the hand of God himſelf, paſſed the gates into the very heart of the city, and both parties met at the royal palace; there they ſurpriſed the guards, and put them all to the ſword. And when ſome of the company, who were within the palace, and alarmed at the noiſe, opened the

* Jer. li. 39.

gates

gates to inquire what was the matter, the ſoldiers ruſhed in, and in an inſtant made themſelves maſters of the palace; where meeting the king, with his ſword drawn, at the head of thoſe who were ready to aſſiſt him, they ſlew him, valiantly defending himſelf, and thoſe who attended him. After this, proclamation being made of life and ſafety to all ſuch as ſhould bring in their arms, and death to thoſe who ſhould refuſe ſo to do, all quietly yielded to the conqueror, and Cyrus, without any further reſiſtance, became maſter of the place.

* Thus was Babylon taken, and an end put to the Babylonian empire; which had continued two hundred and ten years from the beginning of the reign of Nebuchodonoſor †, who was the firſt founder thereof, on the death of Sardanapalus, when Arbaces took Nineveh, and put an end to the empire of the Aſſyrians.

Thus was the power of the proud city of Babylon reduced, exactly fifty years after ſhe had deſtroyed the city and temple of Jeruſa-

---

* Year of the world, 3466, and before Chriſt, 538 years.

† Or, as he is otherwiſe called, Nabonaſſar; he was at firſt called Beleſis, whilſt governor of Babylon; of his aſcending the throne of Babylon, ſee ch. 1. of this volume.

lem, and herein were accompliſhed thoſe predictions denounced againſt her by prophets*. Beſides thoſe predictions, which related immediately to the deſtruction of the city, and the manner of taking it, there is yet another very important one, the truth of which ſtill ſubſiſts, and which was foretold in a very full and remarkable manner; the prediction of the entire ruin of Babylon, and the deſolate condition in which it was ever after to remain, as recorded in the writings of the ſeveral prophets†. Accordingly it ceaſed to be a royal city, for the Perſian monarch preferring other cities, and greatly neglecting this, even deſtroying a great part of it themſelves; thus by one means or another, (ſome of which we may have an opportunity to mention hereafter,) this city became at laſt, utterly forſaken, and turned into a park by the kings of Perſia, as the prophet ſaid‡, *wild beaſts ſhall lie there, and dragons ſhall dwell in their pleaſant palaces.*

In conſequence of the many great changes it underwent, it become at laſt ſo altered and deſolated, that the geographers are not certain even of the ſpot where it once ſtood; ſo hath it happened to this city, of which the

---

* Iſaiah, Jeremiah, and Daniel.
† Iſa. xiii. 19. xxvi. 23, 24.
‡ Iſa. xiii. 21, 22.

Lord

Lord of hoſts ſaid *, *I will make it a poſſeſſion for the bittern, and pools of water; and I will ſweep it with the beſom of deſtruction*; which he afterwards confirmed by an oath †; but of this I ſhall ſay nothing further at preſent, but continue our hiſtory.

After Cyrus took poſſeſſion of the city he put all to the ſword who were found in the ſtreets; then, and not before, he iſſued his proclamation for the citizens to bring in their arms, and afterwards to keep themſelves cloſe within their houſes. Early the next day, the garriſon which kept the citadel, being acquainted that their king was killed and the city in the hands of the enemy, ſurrendered themſelves to the conqueror. In this eaſy manner did Cyrus poſſeſs himſelf of this great city; the ſtrongeſt in the world. According to his uſual piety, he firſt returned thanks to the Gods for his great ſucceſs, and then publickly beſtowed thoſe praiſes on his officers they had ſo nobly merited, not neglecting to diſtribute proper rewards among his whole army.

He afterwards ſettled every thing relating to the military, and civil government, with the utmoſt wiſdom and prudence. After Cyrus had ordered his affairs at Babylon, he

* Iſa. xiv. 23.

† The ſame chapter, ver. 24.

went

went into Perſia to viſit his father and mother, and on his return again through Media, he ſettled the plan for government of the whole empire with his uncle Cyaxeres, called in the ſcriptures, Darius the Mede, whoſe daughter he married, having the kingdom of Media for her dowry.

About two years after, Cyaxeres dying, and Cambyſes alſo, the father of Cyrus, the whole government devolved on him; in the firſt year of which, an end was put to the ſeventy years captivity of the Jews at Babylon, by a public decree of the king, by which they were permitted to return to their own country, and to rebuild their temple at Jeruſalem. This was one of the great ends for which God raiſed up Cyrus.

As it would be inconſiſtent with the deſign of this work, to proſecute the hiſtory of Cyrus any further, much more ſo to enter into the fabulous ſtory * of his head being cut off, and put in a veſſel of blood by Tomyris, a queen of the Scythians; I ſhall cloſe this part of the hiſtory of Babylon, with obſerving that as Cyrus had ſpent his life with honour, ſobriety and piety, he concluded it in peace, wealth and happineſs; at an advanced age.

But before I entirely quit my preſent ſubject, I ſhall take notice of a famous revolt

* See Herodotus. l. 1.

of

of the Babylonians about two and twenty years after, and their being once more reduced under the power of the Perſians. Darius *, the third king of Perſia, after Cyrus, had not reigned much above four years, when the Babylonians grew weary of living in ſubjection to the Perſians, who not only loaded them with heavy taxes, but had alſo removed the imperial ſeat to Suſa, which very much diminiſhed the wealth and grandeur of Babylon. They therefore determined to revolt.

To this end, the Babylonians, taking advantage of the troubles which enſued on the death of Cambyſes, and afterwards on the maſſacre of the uſurper Smerdis, and of all the Magians, they ſecretly, for four years together, ſtored their city with all manner of proviſions. As ſoon as they thought themſelves ſufficiently ſtocked with ſubſiſtance for ſeveral years, they openly declared themſelves; which obliged Darius to beſiege them with all his forces. Notwithſtanding the immenſe quantities of proviſions that they had laid up, they had recourſe to a moſt dreadful and bloody expedient to make them laſt the longer. They aſſembled together all the old men, women, and children; whether wives, fathers, mo-

* Called in ſcripture, Artaxerxes, and Ahaſuerus.

thers, or ſiſters, and ſtrangled them, as uſeleſs perſons, who would leſſen their proviſions; only every man ſaved his favourite wife, and a maid-ſervant to do the houſehold work. This bloody ſcene ended, the wretched ſurvivers preſumed ſo much upon their ſafety, on account of their fortifications, which they thought impregnable, and the great quantity of proviſions they had in ſtore, that they even derided the beſiegers, and treated them with very abuſive language. The ſame means that were uſed before for the reduction of this proud city, were again practiſed by the the Perſians; but during a ſiege of eighteen years, all force, and every ſtratagem proved ſucceſsleſs.

Darius therefore entertained ſome thoughts of raiſing the ſiege, as he almoſt deſpaired of taking the city; when one of his faithful officers got him the poſſeſſion of it by a ſtratagem, ſo extraordinary as hardly to be credited. Darius was greatly ſurpriſed, one morning, to ſee, Zopyrus, one of the chief noblemen of his court, come into his preſence, a horrid ſpectacle; his noſe and ears were cut off, his body covered with wounds; the king ſtarted from his throne, and haſtily aſked who had dared to treat him with ſuch inhumanity. You yourſelf, O king, replied Zopyrus; the great deſire I had of being ſerviceable to you, has reduced me to this condition. Thoroughly ſatisfied that you would never have conſented to this, I have conſulted only

only the zeal I have for your ſervice. He then acquainted the king with his deſign of going over to the enemy, and every thing was immediately ſettled between them. The king could not look at him in this miſerable condition, without much concern. Zopyrus withdrew, and went up to the walls of the city, and, having told who he was, eaſily gained admittance. He was conducted to the governor, to whom he related an artful tale of the cruel uſage he had ſuſtained from Darius, becauſe, as a faithful counſellor, he would have diſſuaded him from continuing a ſiege, attended with little or no probability of ſucceſs.

The appearance he made was too extraordinary to leave the leaſt ſuſpicion of the truth of what he ſaid. It is therefore no wonder that the Babylonians readily accepted of his ſervice, whom they very well knew to be a brave and experienced commander, and one well acquainted with the moſt ſecret deſigns of the Perſians. Therefore placing great confidence in him, they appointed him the command of what number of troops he pleaſed. With theſe he ſoon made a ſally upon the beſiegers, and killed a thouſand of them; not long after he made a ſecond execurſion, and ſlew twice as many as before; as had been agreed between Darius and him, the more effectually to deceive the Babylonians; in a third ſally, he killed no leſs than four

four thouſand of the Perſian forces. Babylon now reſounded with his praiſes, and gloried in the acquiſition they had made of ſo brave and ſucceſsful a commander, and little ſuſ. ſuſpecting the horrid treachery concealed with ſo much art, declared him generaliſſimo of their army, and even entruſted him with the care of guarding and defending their walls.

Having now obtained the opportunity he wanted, and Darius approaching with his army to the gates of the city, Zopyrus treacherouſly opened the gates to him, when Darius entered the city and took immediate poſſeſſion; he ordered the hundred gates to be pulled down, and demoliſhed all the walls of that proud and rebellious city; thereby depriving her of the power of ever revolting again. He in a great meaſure reſtrained his reſentment againſt the rebels, pardoning all of them except three thouſand of the principal, who by his orders were impaled; thus were they reduced to a much worſe condition than before, and ever after grew more and more wretched, till their city was no more, nor they any longer a people.

CHAP.

# CHAP. III.

## *The wars of* Cambyſes.

ON the death of Cyrus, Cambyſes*, his ſon, ſucceeded to the throne; in which he was ſcarcely ſeated, but on ſome pretence or other, he determined upon a war with Egypt. He made vaſt preparations, both by ſea and land; being furniſhed with ſhips by the Cypriots and Phœnicians; his own troops he greatly augmented, by a number of Grecians, Ionians, and Æolians. He was conſiderably aſſiſted by Phanes, of Halicarnaſſus, who formerly had commanded ſome auxiliary Grecians, in the ſervice of Amaſis king of Egypt; but being, on ſome account or other, diſguſted at that monarch, in hopes of revenge he joined Cambyſes, whom he informed of the ſtrength of the enemy, the nature of their country, and the ſtate of their affairs. He was alſo the means of Cambyſes's contracting a friendſhip with an Arabian prince, whoſe

* Called in Scripture, Ahaſuerus; he came to the crown in the year of the world 3475; before Chriſt 529 years.

territories

territories lay between the borders of Paleſtine and Egypt, who engaged to ſupply his army with water during his march through the deſert that lay between thoſe two countries, and without which the army could not have undertaken that march; the water was carried by camels. Every thing being ready, in the fourth year of his reign, he marched to the borders of Egypt, when he received information of the death of Amaſis, and that his ſon Pſammenitus, who ſucceeded him, was preparing to meet him before he ſhould enter his kingdom.

But before Cambyſes could penetrate into Egypt, he found himſelf under a neceſſity of getting poſſeſſion of Peluſium, which being a very ſtrong place, occaſioned a conſiderable delay, and at laſt was taken by ſtratagem. It was garriſoned entirely by Egyptians: this ſuggeſted to Cambyſes the following expedient; knowing the high veneration the Egyptians had for ſheep, dogs, cats, and ſome other animals, he collected a great number of them, and placed them in the front of his army, and then attempted to ſtorm the city. This ſtratagem ſucceeded, for the Egyptians reverence for theſe animals was ſo great, that they choſe rather to ſurrender the place, than run the hazard of killing, or hurting any of thoſe creatures with their darts or arrows, whom their religion had taught them to regard as ſacred.

The

The king of Egypt reached Cambyſes, by the time he was got into the city, with hopes of ſtopping his further progreſs.

But previous to the battle, a horrid ſcene took place; the Greeks, who ſtill remained in the army of the Egyptians, enraged at Phanes for having gone over to the Perſians, brought forth his children, who were with them, before their camp, and in the ſight of both armies cut their throats, and then drank their blood. A deed ſo full of cruelty greatly exaſperated the Perſians, and filled them with double rage at their enemies, whom they inſtantly attacked with uncommon fury, and fought with ſo much courage and rapidity that they very ſoon routed the Egyptians, and killed almoſt all of them, a few only eſcaping to Memphis.

Cambyſes purſued them, and ſent a herald into the city, to ſummons the citizens to ſurrender, whom they inhumanly tore to pieces, and all who attended him. But this barbarous and groſs indignity was ſoon after amply revenged by Cambyſes, who having taken the city, publickly put to death ten times the number of the Egyptian nobility; the eldeſt ſon of the king was one; however, he ſpared Pſammenitus himſelf, whom he treated with great humanity, and allowed him a maintenance ſuitable to his dignity. But this monarch did not ſeem to be of a temper to be wrought upon by kindneſs; on the contrary, he

he ſtill ſtruggled for his kingdom, and to that end occaſioned freſh troubles and new diſturbances; when Cambyſes, getting him into his power, put him to a ſtrange kind of death; obliging him to drink bulls blood; thus died this unhappy prince, after a very ſhort reign, of only ſix months; upon whoſe death the whole kingdom ſubmitted to Cambyſes.

What was this monarch's quarrel againſt Amaſis, the father of the late king of Egypt, does not appear clear from hiſtory, but his averſion towards him muſt have been very great, for having left Memphis, he went to the city of Sais, where the kings of Egypt were buried, and took the body of Amaſis out of its tomb, and treated it with many and great indignities, and then, even contrary to the cuſtom of his own country, Perſia, as well as that of Egypt, burnt it.

But this matter is very differently, and more circumſtantially related by another hiſtorian *.

A few days after the taking of Memphis, the king of Egypt, and the principal nobility, were ſent ignominiouſly into the ſuburbs of the city, and treated in a manner that could not but excite the compaſſion of the beholders; where the firſt object that preſented itſelf to the unhappy monarch was his own daughter, dreſſed like a common ſlave, bearing a pitcher

* Herodotus, l. iii.

to fetch water from the river, followed by the daughters of the chief families in Egypt, all in the ſame wretched habits, with every one a pitcher, bathed in tears, loudly lamenting the miſerable and wretched condition to which they were reduced. Judge what their fathers muſt have felt at this affecting ſpectacle! all of them expreſſed their grief by tears, the king excepted, who, though penetrated with the utmoſt ſorrow, only bent his eyes in ſilence to the ground. The unhappy noble maids were followed by the king's ſon, and two thouſand of the chief Egyptian youths, with bits in their mouths, and halters about their necks, going to ſuffer death, as an expiation for the murder of the Perſian herald, and thoſe who were killed with him. Pſammeticus, the king, ſtill continued in the ſame penſive manner, ſeemingly unmoved by what was before him, or by the tears and loud and bitter lamentations of thoſe around him. Soon after, he ſaw an intimate friend and companion, bending beneath the weight of years, and plundered of all his wealth, begging his bread as he paſſed from door to door. This rouſed the monarch, who inſtantly called to him by name, and, as if frantic, ſtruck himſelf on the head. Cambyſes being preſently informed of this circumſtance, ſent to know the cauſe of the king's violent grief; to whom he replied, "That the ca-
"lamities of his own family confounded him,
"and were too great to be lamented by any

" outward ſigns of grief; but the extreme " diſtreſs of a boſom friend gave him more " room for reflection, and therefore extorted " tears from him." Cambyſes was ſo moved with this anſwer, that, abating of his ſeverity, he ſent orders to ſave the king's ſon, but they arrived too late; however, he reſtored the diſtreſſed king to his liberty; but his imprudent behaviour ſoon brought on him the horrible death already mentioned.

In the ſixth year of his reign, the year following this expedition, Cambyſes deſigned to attack the Carthaginians, Hammonians, and the Æthiopians. But as the aſſiſtance of the Phœnicians, which they refuſed, was indiſpenſibly neceſſary to his entering into a war againſt the firſt, he was obliged to decline it, and content himſelf with the thoughts of invading the two latter. With this view he diſpatched ambaſſadors to the Æthiopians, who indeed were to appear in that character, but their real buſineſs was to gain what information they could of the condition and power of the Æthiopians, that he might take his meaſures accordingly. They preſented the Æthiopians with the uſual preſents ſent by the Perſians; conſiſting of purple, bracelets of gold, compound perfumes, and wine. The Scythians, who at this time were a plain and uncorrupted people, looked upon theſe preſents with contempt, as uſeleſs articles in life, all of them, except the wine; and juſtly ſuſpected

the ambaſſadors to be ſpies. The king of Æthiopia, willing to make a return for theſe preſents, took a bow in his hands, which a Perſian was ſo far from being able to draw, that he could ſcarce lift it; the king then drew it in the preſence of the ambaſſadors, and addreſſed them in theſe words: "This is the "preſent and the counſel the king of Æthio- "pia gives the king of Perſia. When the "Perſians ſhall be able to uſe a bow of "this bigneſs and ſtrength, with as much "eaſe as I have now bent it, then let them "come to attack the Æthiopians, and bring "more troops with them than Cambyſes is "maſter of. In the mean time, thank the "Gods, for not having put it into the hearts "of the Æthiopians to extend their domini- "ons, beyond their own country."

When this anſwer was brought to Cambyſes, he flew into a violent paſſion, and inſtantly ordered his army to march; and this he did with ſo much haſte, that he did not give himſelf time to reflect that he was wholly unprovided with proviſions, and many other neceſſaries, for ſuch an undertaking; but to go and be revenged, he was reſolved. At his arrival at Thebes, in upper Egypt, he detached fifty thouſand men againſt the Hammonians, with inſtructions to ravage their country, and to ſet fire to the famous temple of the oracle of Jupiter Hammon; intending, in the mean time, himſelf to march with the

remainder of his forces againſt the Æthiopians.

But, after they had marched ſeveral days in the deſert, a violent wind blowing from the ſouth, brought ſuch a vaſt quantity of ſand upon the army, that all the men were overwhelmed, and buried under it. Thus miſerably ended this cruel and ſacriligious enterprize.

Nor was Cambyſes more ſucceſsful. Like a man mad with a thirſt after revenge, he advanced towards Æthiopia, amidſt a thouſand difficulties. His proviſions ſoon failed, and a terrible famine enſued. His army was reduced to the neceſſity of living upon herbs, roots, and even the leaves of trees; but at length the ground they paſſed over, proved too barren to afford them even theſe: now their caſe became truly pitiable, and they were reduced to the dreadful expedient of ſubſiſting upon the fleſh of their beaſts; but their diſtreſs became yet greater; they had conſumed all their cattle, and had no other reſource left, but to feed upon one another; they caſt lots, and every tenth man was doomed to die, to preſerve the lives of others. Cambyſes, if he was not mad, but who can think he was not? muſt have been the moſt obdurate of men, if it be true what Seneca ſays, that amidſt all this ſcene of miſery, he took care to live himſelf in his uſual luxurious manner, camels being ſtill kept alive to carry

carry his kitchen furniture, and the inſtruments of his luxury.

But at laſt he found it impoſſible longer to provide for himſelf; then he, who had no feeling for thouſands who daily periſhed before him, felt for himſelf, and with the miſerable remainder of his half ſtarved army, turned back to Thebes, where he ſeems to have changed his war againſt men to one againſt the Gods; for he pillaged all the temples, of which there were many, and thoſe immenſely rich, and then ſet them on fire; what eſcaped the ſacriligious hands of this royal robber, and the fury of the fire, is ſaid to have amounted to no leſs in value, than three hundred talents of gold, and two thouſand three hundred talents of ſilver; what muſt then have been the worth of the whole, before they were plundered, and thus deſtroyed?

There was there the famous circle of gold that encompaſſed the tomb of a king, called Ozymandias, ſaid to have been three hundred and fifty cubits in circumference, curiouſly ornamented with the motions of all the conſtellations *; this he alſo took away. He then removed to Memphis, where he wounded their ſacred calf in the thigh, whom the Egyptians worſhipped as a God, by the name of

* Diodorus Siculus, l. i.

Apis, and ſeverely whipped the worſhippers of it. But as it would be deviating too much from the deſign of this work, to enter further into the particulars of this wicked monarch's life, I ſhall haſten to the period of that, and of this chapter together.

In the eighth year of his reign he left Egypt, and returned into Perſia, where he was no ſooner arrived than he found a herald there, ſent from Suſa, to let the army know that Smerdis, the ſon of Cyrus, was proclaimed king. It ſeems Cambyſes had had a brother, named Smerdis, who, as well as himſelf, was a ſon of Cyrus the great, him Cambyſes had ſecretly murdered, and his death was hardly known to any body, but to him and the aſſaſſin who had killed him. The falſe Smerdis, called the Magian*, being extremely like the deceaſed

* Perhaps the reader may not be diſpleaſed to know who the Magians were. Throughout all the eaſt, idolatry was divided into two principal ſects: that of the Sabeans who adored images; and that of the Magians, or Magi, who worſhipped fire; theſe latter began firſt in Perſia, and there, and in India, were the only places where this ſect was propagated, where they remain, even to this day. There ſeems to have been two Zoroaſters; the firſt was the founder of this ſect, the ſecond reformed it, in the time of Darius, by introducing the doctrine of one ſupreme God. The Magi were the guardians of the ceremonies relating to their worſhip; they were

deceaſed, took that advantage to impoſe himſelf upon the Perſians, eaſily diſpoſed to revolt from their obedience to ſuch a monſter as Cambyſes. But he knowing he muſt be an impoſter, determined to march with his army to cut him off; but as he was mounting his horſe, with this intention, his ſword ſlipped out of its ſcabbard, and wounded him in the thigh, and, as the Egyptians ſaid, in the very ſame part where he had wounded their God Apis, looking upon it as a juſt judgment upon him for that impious act, be this as it may, he died of the wound, after an ignominious reign of ſeven years and five months. This afforded the falſe Smerdis a favourable opportunity of aſcending the throne.

## CHAP. IV.

### *Of the wars of* Darius.

DARIUS, by birth a Perſian, with ſix other noble lords, having detected the impoſter Smerdis, ſlew him. When, in

---

were all of one tribe; they kept all their learning and knowledge, in political and religious affairs, to themſelves. On the death of Smerdis, the Perſians ſlew vaſt numbers of this ſect, and inſtituted an annual feſtival, called the ſlaughter of the Magi.

order

order that one of them might aſcend the throne, they agreed to meet early the next morning, at a certain place on horſeback; and that he whoſe horſe firſt neighed, ſhould be elected king. Darius's groom, the night before the day of election, brought a mare to the appointed place, and carried his maſter's horſe to her. The lords aſſembling the next morning, Darius's horſe coming to the place where he had ſmelt the mare, fell a neighing, whereupon the lords immediately ſaluted him king *.

In the fifth year of this king's reign, Babylon revolted, and was not reduced till after a ſiege of twenty months; as already related †. After he had ſettled his affairs at Babylon, he prepared to renew the war againſt the Scythians, in which Cambyſes had ſo miſerably failed. Artabanes, his brother, with whom he lived in great friendſhip, laboured ſtrenuouſly to diſſuade him from this raſh and dangerous attempt; he heard him with great complacency but refuſed to follow his advice.

As ſoon as he could get ready, he marched from Suſa, at the head of ſeven hundred

---

* Year of the world, 3483, before Chriſt, 521 years.

† See the latter end of chapter III. of this volume.

thouſand

thouſand men; he had alſo a fleet of ſix hundred ſail, moſtly ſupplied with men from Ionia and other Grecian nations. When he arrived at the Thracian Boſphorus, he paſſed over on a bridge of boats, and having poſſeſſed himſelf of all Thrace, reached the banks of the Danube, where he had appointed his fleet to meet him.

During the courſe of this march he ſet up ſeveral pillars, with oſtentatious inſcriptions, and was ſo vain as to ſuffer himſelf to be called on one of them: *the beſt and handſomeſt of all men living*. When the army had paſſed the Danube upon a bridge of boats, the king would have deſtroyed it, that he might not diminiſh the number of his army by leaving part of it to guard it: but one of his officers having remonſtrated to him how neceſſary it would be to ſecure this retreat, in caſe he failed in his attempt againſt the Scythians, he left it ſtanding, under the care of the Ionians, who built it, with leave to quit it, if he did not return in two months.

He then purſued his march; of which the Scythians having received intelligence, conſidered what would be the beſt method to take. Knowing that their own power was not ſufficient to oppoſe this formidable invader, they ſent to their neighbours for aſſiſtance, repreſenting to them, that they, as well as themſelves, were in danger; but as the evil did not immediately threaten them,

they

they almoſt all of them in different ways, excuſed themſelves from enterpoſing in the affair. The Scythians, left to themſelves, took the wiſeſt precautions they could; they ſent their wives and children, and moſt of their herds and flocks, to the more northern and extreme parts of the country; filled all their wells and ſprings, and deſtroyed all the forrage between them and the enemy. They then marched, with the few allies they had, towards the enemy, to draw them into ſuch parts of the country, as ſuited beſt their intereſt, carefully avoiding an engagement; which as often the Perſians attempted, they retired further up into the country.

By this means they not only harraſſed the Perſians, but in ſome meaſure revenged themſelves on thoſe nations who had refuſed to aſſiſt them, by drawing the Perſians into their countries, in conſequence of which, their lands ſuffered greatly by both armies.

Theſe marches and counter-marches, proving very diſtreſſing and weariſome to the Perſians, Darius at laſt ſent an herald to Indarthyrſus, the king of the Scythians, with this meſſage*. "Prince of the Scythians, "wherefore doſt thou continually fly before "me? Why doſt thou not ſtop ſome where,

* Herodotus. l. iv. c. 120, 125.

" or other, either to give me battle, if thou " believeſt thyſelf able to encounter me, or " if thou thinkeſt thyſelf too weak, to ac- " knowledge thy maſter, by preſenting him " with earth and water *?"

As the Scythains were a proud people, and very tenacious of liberty and abhorrors of ſlavery, their king ſent this anſwer to Darius. " If I fly before thee, " prince of the Perſians, it is not becauſe I " fear thee; what I do now, is no more " more than what I am uſed to do in times " of peace. We Scythians have neither ci- " ties nor lands to defend: if thou haſt a " mind to force us to an engagement, come " and attack the tombs of our fathers, and " then wilt thou find what manner of men " we are. As to the title of maſter, which " thou aſſumeſt, keep it for other nations " than the Scythians. For my part, I ac- " knowledge no other maſter than the great " Jupiter, one of my anceſtors, and the " Goddeſs Veſta."

Darius was ſtill obliged to follow the Scythians, as they were pleaſed to lead without effecting any thing; his army every day became more and more diſtreſſed. The Scythians

---

* It was the cuſtom of the Perſians to demand theſe from their enemies as tokens of their ſubjecting, and yielding themſelves to their dominion.

obſerving

obſerving the great extremity he was reduced to, changed their fear of him to contempt, and ſent a herald to him, with a preſent of a bird, a mouſe, a frog, and five arrows. Darius deſiring the meſſenger to explain the meaning of theſe things, was anſwered, that his orders were only to deliver them; that he had nothing further to add, and that he himſelf muſt interpret their meaning.

Darius conſidering upon the matter, was inclined to flatter himſelf that the Scythians, intended by the mouſe and frog, that they were willing to deliver up the earth and water to him, and their cavalry, the ſwiftneſs of which was repreſented by the bird, and that the arrows ſignified the giving up of their arms and perſons.

But their ſatirical meaning was better explained, by one of the ſeven lords, who had depoſed Smerdis the impoſter, who thus addreſſed himſelf to the Perſians: "Know that "unleſs you can fly in the air like birds, or "hide yourſelves in the earth like mice, or "ſwim in the water like frogs, you ſhall in "no wiſe be able to avoid the arrows of the "Scythians." The country they marched through, was a wide uncultivated and barren land, where no water was to be found; this greatly increaſed the miſerable condition of the ſoldiers, and threatened their immediate and total deſtruction; nor was the king himſelf

ſelf, very likely to eſcape the general overthrow, and which, indeed, he muſt have ſuſtained, but for one camel which ſtill remained, and with great difficulty continued its journey, loaded with water. Darius ſet ſo high a value on the benefit he received from this animal, that on his return into Aſia, he appointed a certain diſtrict for his ſupport, as a reward for his ſervices, and the great fatigues he had ſuſtained. The place was called, *Gangamele*, or *the camel's habitation*.

At length Darius, ſenſible of his extreme danger, gave up his raſh enterprize, and the next night directed his army to march homewards. But that the Scythians might not be immediately apprized of his retreat, he ordered fires, as uſual, to be lighted, and left the old and ſick in the camp, and all their aſſes, who by their noiſe contributed to deceive the Scythians, whilſt Darius led his forces on their way to the Danube.

As ſoon as the Scythians were aware of their retreat, which was not till next morning, they ſent a detachment by the ſhorteſt way to the Danube, which arrived there long before the Perſians. The Scythians preſſed the Ionians to break the bridge, and to return to their own conntry, repreſenting to them, that Darius had ſtaid beyond the time fixed by him for his return, and that they were at liberty to return home, without a breach of their word, and that they had

now an opportunity to recover their independency, and of once more becoming a free people, if they would deſert the bridge, by which means, the Scythians would have an opportunity of preventing Darius from attempting any thing further to the prejudice of his neighbours.

Upon a conſultation among the principal leaders of the Ionians they all agreed to abandon the bridge, except Hyſtæus, the tyrant of Miletos, who perſuaded them to wait for Darius; however, to free themſelves from the ſolicitations of the Scythians, and to prevent them from having recourſe to rougher means, they promiſed to abandon their truſt, and return home; and, to make them believe they were in earneſt, broke down part of the bridge.

The Scythians confiding in their promiſe, returned back, and miſſed meeting Darius, who had taken another road. At night he arrived at the Danube; when finding the bridge broke down, he concluded that the Ionians were gone, and he himſelf ruined. He ordered his men to call out for Hyſtæus, as loud as they could, who at laſt anſwered, and ſoon eaſed the king of his fears. The bridge was ſoon repaired, and Darius repaſſing the bridge, got to Thrace, where leaving part of his forces, under the command of one of his generals, to finiſh the conqueſt of that country, he, with the remainder of his forces,

forces, repaſſed the Boſphorus, where he reſted himſelf, and his army, the whole winter, and beſt part of the next year. In the mean time, the Scythians paſſed the Danube, and ravaged all that part of Thrace that had ſubmitted to the Perſians, in return for the viſit Darius had paid them.

What Darius had ſuffered in the late expedition by no means ſuppreſſed his ambition; he was ſtill deſirous to extend his dominions; and, in the thirteenth year of his reign, formed a deſign to conquer India. But that he might firſt acquaint himſelf with the ſtate of that country, he fitted out a fleet at Caſpatyra, a city upon the Indus; the command of this fleet he entruſted to Scylax, a Grecian; a man well acquainted with ſea affairs. He ſailed quite down the river Indus, entered the Red Sea by the ſtreights of Babelmandel, and after a voyage of thirty months, arrived at a port in Egypt; and from thence returned to Suſa where he gave Darius a full account of his diſcoveries, who afterwards undertook the conqueſt of that immenſe country, and entirely ſubdued it. But our hiſtorian* affords us no particulars of this great enterprize; we only learn from him that this country made the twentieth province of the empire of Perſia; the annual revenue

* Herodotus.

of

of which amounted to near five hundred thouſand pounds ſterling.

The next conſiderable war that Darius waged, was that againſt the Greeks. But he commenced it in a very weak and imprudent manner; for he gave the command of the forces he ſent upon that expedition to Mardonius his ſon-in-law, a general, too young and too unexperienced for ſo important an employ. At his entrance into Macedonia with his land forces, the whole country ſubmitted, alarmed at his great power. But his fleet endeavouring to double mount Athos*, in order to gain the coaſts of Macedonia, a violent ſtorm aroſe, and three hundred ſhips, and above twenty thouſand men, were entirely deſtroyed. Nor did his land forces meet with a better fate.

Theſe being encamped in an inſecure place, the Thracians took the opportunity of the night, to attack the Perſian camp, and with ſuch ſucceſs, that they killed vaſt numbers of them, and Mardonius was alſo wounded; this bad accident obliged him to return into Aſia, greatly vexed, and aſhamed at this double miſcarriage. He was ſuperceded in his command by two more experienced generals, Datis, a Mede, and Artaphernes his nephew.

But before Darius proſecuted his intentions againſt the Greeks, he ſent heralds into all parts of their country, to require them to ſend

* Now known by the name of Cape Santo.

him

him earth and water, according to the cuſtom of the Perſians, when they required a nation to ſubmit to them; ſome were ſo much alarmed at the power of the Perſians, as to ſubmit, in the manner required; among others, the inhabitants of Egina *; which greatly provoked the Athenians, who induced the Spartans to take notice of it, who accordingly ſent to Egina, and brought away ten of the principal inhabitants, and gave them into the power of their profeſſed enemies the Athenians.

Both Sparta and Athens received the Perſian heralds in a very different manner. They threw one of them into a deep ditch, and the other into a well, and bid them there take earth and water.

The inſtructions Darius gave to his two new generals, appointed in the room of Mardonius, were very ſevere; they were to plunder Eretria † and Athens; ſet fire to all the houſes and temples, and to ſend the inhabitants priſoners to Darius, in the chains and fetters they carried with them for that purpoſe.

There went upon this expedition ‡, five or ſix hundred ſhips, and five and twenty thou-

---

* A little iſle over againſt, and not far from Athens.

† A city of Eubœa, built by the Athenians.

‡ Year of the world, 3514. Before Chriſt, 490 years.

ſand

and ſoldiers. After having poſſeſſed themſelves of the iſlands in the Ægean ſea, which they did with a great deal of eaſe, they repaired to Eretria, a city of Eubœa; and after a ſiege which laſted ſeven days, it was betrayed to them by ſome of the chief inhabitants: they ſet fire to the city, put the citizens into chains, and ſent them to Perſia. They were agreeably diſappointed, to find themſelves kindly treated by Darius, who aſſigned them a village in the country of Ciſſia, for their habitation.

The Perſians being thus ſucceſsful at Eretria, marched towards Attica. Hippias led them to Marathan, a little town by the ſea ſide. They did not fail to inform the Athenians of the fate of Eretria, thinking that this news might terrify them into a ſurrender. The Athenians had ſent ambaſſadors to Lacedæmon, to aſk aſſiſtance againſt the common enemy; this the Spartans granted without heſitation; but their forces could not immediately ſet out, and this was owing to a ſuperſtition which had prevailed amongſt them for many ages, namely, that it was not proper to begin a march before the full of the moon.

All their other allies had forſaken them, ſuch was the terror inſpired by the numerous army of the Perſians. All the ſuccour they received, was a body of a thouſand men, which was furniſhed them by the inhabitants of Platæa. In this exigency the Athenians were obliged to have recourſe to an expedi-

ent

ent which had never been made uſe of before, namely, to arm their ſlaves.

The Perſian army, of which Datis was general, conſiſted of a hundred thouſand foot, and ten thouſand horſe. The whole army of the Athenians made no more than ten thouſand men. It was commanded by ten generals, amongſt whom Miltiades held the chief place; theſe ten were to have the command of the army alternately, each his day.

It was warmly debated among theſe officers, whether they ſhould venture a battle, or wait for the enemy without ſtirring out of their walls. Moſt of them appeared to accede to the latter opinion, and that not without reaſon. For what probability of ſucceſs could a handful of ſoldiers have, in attacking an army ſo numerous and formidable, as that of the Perſians? But Miltiades maintained the oppoſite opinion, urging, that the only way to raiſe the courage of their own troops, or depreſs that of the enemies, was to march againſt them, with a bold and undaunted air. Ariſtides ſupported his opinion with great warmth, and ſome of the other commanders were induced to adopt it; ſo that upon reckoning the votes, they appeared to be equal on both ſides of the queſtion. Upon this Miltiades turned to Callimachus, who was at that time polemarck *, and had a privilege of giving his vote as well as the ten generals. He very

* Chief magiſtrate.

earneſtly

earneſtly repreſented to him, that the fate of their country then depended upon him; and that his ſingle ſuffrage would decide whether Athens ſhould retain its freedom, or be reduced to a ſtate of ſervitude; concluding, that he had it in his power to procure by a ſingle word, a renown equal to that of Harmodius and Ariſtogiton, to whom the Athenians were indebted for their liberty. Callimachus thereupon ſeconded the opinion of Miltiades, and a battle was immediately determined upon.

Ariſtides ſeriouſly conſidering that a command which is liable to change every day, muſt of conſequence be weak, unequal, inconſiſtent with itſelf, and incapable either of conceiving or carrying into execution any uniform deſign, declared his opinion, that their danger was of ſuch a nature as not to ſuffer them to expoſe themſelves to ſuch inconveniencies.

In order to obviate theſe, he thought it adviſeable to veſt the whole power in a ſingle perſon; and in order to bring this about, he reſigned his place of general. When the day came, on which it was his lot to command, he reſigned his place to Miltiades, as a general of ſuperior abilitites and greater experience. The other generals followed his example, jealouſy being, upon that occaſion, extinguiſhed by public ſpirit.

Miltiades conſidering the deficiency of his army as to ſtrength and number, endeavoured

voured to help it, by chooſing an advantageous ſituation.

Therefore to prevent his troops from being ſurrounded by the enemy, or being attacked in his rear, he drew up his forces at the foot of a mountain, and ſecured each ſide of his army, from the Perſian horſe, by a number of large trees properly placed.

However, Datis, who commanded the Perſian horſe, depending upon the great ſuperiority of his troops, thought it beſt to begin the engagement before the enemy ſhould be ſtrengthened by the forces expected from Sparta. The Athenians were as eager as he could be, and on the firſt ſignal of battle, even prevented their attack, by running on them with ſuch fury, that the Perſians knowing their great inferiority, looked upon their conduct as ſavoring rather of madneſs than courage; but they ſoon found they had to do with men perfectly in their ſenſes, and who were as truly brave, as they were obſtinate and precipitate.

As Miltiades's troops were not numerous enough to make all parts of his army equally ſtrong, and rightly judging his two wings would be moſt proper to break and diſperſe thoſe of the Perſians, he ſtrengthened them as much as poſſible, concluding, that if they could effect what he deſigned, victory would eaſily be attained, by attacking the enemy's main body in flank.

Ariſtides

Ariſtides and Themiſtocles, who commanded the front, ſupported the charge of the Perſians, who bent their chief force againſt them, with the utmoſt courage and bravery, but at laſt were forced to give way. The two wings having proved victorious, came up at this critical moment to their aſſiſtance; routed the Perſians, and obliged them to retreat in their turn.

The defeat was ſo complete, that the Perſians had nothing left to do, but to run as faſt as they could to their ſhips, to ſave them from entire deſtruction. They were cloſely purſued by the Athenians, who ſet fire to ſeveral of their ſhips, and took ſeven of them. The Perſians ſuſtained a great loſs of men, having ſix thouſand ſlain, beſides a great many who fell into the ſea, as they endeavoured to get into their ſhips; and others, after they were on board, periſhed in the flames; the loſs of the Athenians was very ſmall, not above two hundred. A brave Athenian ſoldier, ſtained with the blood of his enemies, ran to Athens with the news; when he arrived there, he had only ſtrength to cry out, χαίρομεν, χαίρομεν, *Rejoice, Rejoice*; and then, oppreſt with fatigue and joy, expired.

The Grecians ordered Phidias to make a ſtatue in the honour of the Goddeſs Ne-

meſis *, who had a temple near the place of battle; this ſtatue was made of the marble, which the Perſians, vainly confident of victory, had brought with them, to erect a trophy to their own honour; but to their great mortification, it ſerved to perpetuate their own diſgrace.

Notwithſtanding this defeat, the Perſians were not without hope of retrieving the loſs of that day; with this deſign, inſtead of ſailing by the iſlands, in order to re-enter Aſia, they doubled the cape of Sunium, thinking to take the advantage of the abſence of the Athenian army to ſurpriſe their city. But they were too wiſe not to foreſee that this might be the caſe; and therefore had ſent nine tribes home for the ſecurity of their country †; who marched with ſo much haſte, that they got there in one day; and happily prevented the deſign of their enemies.

The Lacedemonians were but three days in their march from Sparta to Attica; a journey of one hundred and fifty Engliſh miles;

---

* The Goddeſs they looked upon as the puniſher of injuſtice and oppreſſion.

† The diſtance from Marathon to Athens, is about forty miles; this was a great march for a body of men who had but juſt before been engaged in a long and ſharp battle.

the

the battle was fought the day before their arrival; they however went to Marathon to congratulate the Athenians on their happy and extraordinary ſucceſs, and then returned home.

The news of the defeat at Marathon, tho' it greatly provoked Darius, yet it neither diſcouraged nor diverted him from proſecuting the war againſt the Grecians; it rather made him the more eager to revenge himſelf for the diſhonour ſuſtained there, and for the burning of Sardis. Intending to command his own forces, he ordered all the ſubjects of his empire to arm themſelves, and join him. But it ſeems that after he had ſpent three years in making preparations for this expedition, it is ſaid * he was interrupted in his deſign by a revolt in Egypt, where he went in perſon, and ſoon put an end to it. But, according to a better authority †, Death prevented his attending the proſecution of either of theſe affairs; after a reign of thirty-ſix years, leaving his ſon and ſucceſſor Xerxes, to ſuppreſs the inſurrection of the Babylonians, and to carry on the war againſt the Grecians; but how he ſucceeded, in both theſe affairs, will be the ſubject of the enſuing chapter.

---

* Diodorus Siculus, l. vii. c. 1.

† Herodotus. l. vi. c. 4.

CHAP.

# CHAP. V.

## *Of the wars of* Xerxes.

ON the death of Darius, Xerxes his ſon ſucceeded to the throne of Perſia *. He was entirely occupied, during the firſt year of his reign, in taking meaſures to complete the conqueſt of Egypt, which his father had been prevented from doing by death. No ſooner was he poſſeſſed of the crown, but he confirmed all the grants which his father had made to the Jews, particularly that, whereby they were entitled to the tribute of Samaria, which was to ſupply them with beaſts to be ſacrificed in the temple.

He ſet out upon his expedition againſt the Ægyptians in the ſecond year of his reign, and having ſubdued the rebels, and reduced the inhabtiants of the country to a ſtate of ſervitude more grievous than they had ever before ſuffered, he returned to Suſa, leaving his brother Achæmines to govern the conquered province. Elated by his victory over

* Year of the world, 3519, before Chriſt, 485 years.

the Ægyptians he formed a reſolution to invade Greece; but he thought it adviſeable to aſſemble his council, and hear the advice of his chief courtiers before he took a ſtep of ſuch importance.

When they were aſſembled, he informed them of his deſign, telling them that he was induced to undertake that expedition, with a view to be revenged on the Athenians, who had fallen upon Sardis, and burnt down groves and temples, conſecrated to the Deities; by the earneſt deſire he had to retrieve the honour of his country, which had received a mortal wound at Marathon, and by the great emolument that would ariſe to him from the conqueſt of Europe.

Mardonius, who in the reign of Darius, had been diſappointed in his hopes of having the command of the army conferred upon him, in the warmeſt terms, expreſſed his approbation of the king's deſign, declared that all his predeceſſors were inferior to him, and did his utmoſt to prove that it was incumbent upon them all, to vindicate the honour of the Perſian name, which had ſuffered ſo much at Sardis and Marathon. Thoſe who were preſent, obſerving that the king was pleaſed with the flattery of Mardonius, did not offer any thing in oppoſition to it; but all ſat for ſome time, without uttering a ſingle word. At laſt Artabanus, uncle to the king, a prince reſpectable for his age

and

and wiſdom; exerted all his eloquence to diſſuade Xerxes from the raſh enterprize he was going to engage in, at the ſame time ſeverely reflecting upon Mardonius as one who, actuated by ſelf-intereſted motives, preferred his own private emolument to the public good.

Though Artabanus delivered himſelf in the moſt reſpectful terms imaginable, Xerxes took great offence at what he ſaid, and in a tranſport of paſſion declared, that nothing but Artabanus's being his uncle, could preſerve him from ſuffering the puniſhment which he had incurred by his preſumption; and to expreſs his contempt for ſuch puſillanimity, ordered him to ſtay at home among the women, whom he ſeemed to equal in cowardice, while he marched at the head of his troops, where honour led the way. But as ſoon as his paſſion ſubſided, he acknowledged his fault, in uſing ſuch opprobious language to his uncle; nay he endeavoured to make him ſatisfaction, by declaring openly that the warmth of youth, and his inexperience, had made him behave in a manner inconſiſtent with the reſpect due to a prince of ſo much worth, as Artabanus.

He added, that he was willing to accede to his advice, and drop the deſign of invading Greece, though a phantom had appeared to him in a dream the night before, and earneſtly adviſed him to the expedition.

All the Perſians who aſſiſted in counci were highly rejoiced to hear the king expreſs himſelf in ſuch terms as theſe; and falling proſtrate before him, vied with each other in praiſing him for his courteous and circumſpect conduct. But his ſentiments upon this head were quickly changed; and Artabanus himſelf, though he had in expreſs terms declared againſt the war, afterwards promoted it with the greateſt zeal; which ſome attribute to his fear of offending the king; others, to his having ſeen the ſame viſion that appeared to Xerxes.

Xerxes being now determined upon an expedition againſt Greece, made an alliance with the Carthaginians, who then ſurpaſſed all the people of the weſt in power; it was ſtipulated by the treaty, that whilſt the Perſians invaded Greece, the Carthaginians ſhould attack the Greek colonies in Sicily and Italy, in order to prevent them from affording each other mutual aſſiſtance.

Hamilcar being choſen general by the Carthaginians, did his utmoſt to raiſe forces in Africa, and hired a great number of mercenaries in Spain, Gaul, and Italy, with the money he received from Xerxes: by theſe means his army amounted to three hundred thouſand men, with a proper number of ſhips to tranſport his forces and the neceſſary proviſions.

In

In this manner Xerxes, according to the prophecy of Daniel, having, *by his ſtrength through his riches, ſtirred up all the nations of the then known world againſt the realm of Greece* *, that is, all the weſt where Hamilcar commanded, and all the eaſt under his own banners, marched from Suſa upon this expedition, in the fifth year of his reign, after having made extraordinary preparations, during the ſpace of three years, in all the provinces of his extenſive empire. He then repaired to Sardis, which he had pitched upon as a general place of rendezvous for all his land-forces, whilſt his fleet, by coaſting Aſia Minor, advanced towards the Helleſpont. Xerxes ordered two extraordinary things to be attempted before he arrived at the ſea-ſide, one was, to cut a paſſage through Mount Athos. This mountain extends very far into the ſea, in the form of a peninſula; it is joined to the land by an iſthmus, twelve furlongs in length. Storms are very common in this part of the ſea; and the Perſian fleet had formerly ſuffered ſhipwreck in attempting to double this promontory. To prevent the ſame misfortune from happening a ſecond time, Xerxes ordered a paſſage to be cut through the mountain, of ſuch a breadth as to let two galleys of three banks each, paſs in front. In this manner he

* Dan. xii. 2.

contrived to separate several cities from the continent. This was not the only extravagant project of Xerxes; he ordered a bridge of boats to be laid over the Hellespont, in order to facilitate the passing of his troops from Asia into Europe. The sea is seven furlongs broad where it divides Sestos from Abydus, which was the place where the bridge was built.

The Phœnicians and Egyptians were very expeditious in the work; but no sooner had they finished it, but it was broke to pieces by a violent storm, and all the vessels of which it was composed were dashed against the shore. When Xerxes received information of this, he flew into a violent passion, which discovered itself in a sort of madness. For he commanded three hundred stripes to be given to the sea, and a pair of fetters to be thrown into it. Those who were employed to inflict this extraordinary punishment, were ordered to pronounce the following words: "Thou "vast and bitter element, thy master has con"demned thee to this punishment, for offen"ding him without cause; and is resolved to "pass over thee in spite of thy billows, and "in insolent resistance." This is not all; he added cruelty to his folly and madness, by ordering the persons who had been employed in building it to be beheaded. In their place he substituted other more able architects to build two other bridges, one of which was intended

for

for the army, the other for the beasts of burthen and the baggage. The work being entirely finished, and the vessels that formed the bridge no longer in danger from the violence of the waves and the winds: Xerxes left Sardis, where the army had wintered, and steered his course to Abydus.

Being arrived at that city, he had an inclination to see all his forces together: this might be easily effected, for the inhabitants of Abydus had erected a stately edifice of white stone, in order to receive him in a manner worthy of his greatness; from this edifice might be had a free prospect to the coast; so that Xerxes having ascended it, could at one view see both his land and sea forces. Whilst he was contemplating the prodigious extent of his power, and considering himself as superior to all of human race in happiness, his joy was all on a sudden overcast, and he could not refrain from tears; this Artabanus observing, asked him the cause of so sudden a transition from joy to grief. The king replied, that some serious reflections upon the transitory nature of man drew those tears from him; for, added he, of all this vast multitude, not one will be alive a hundred years hence. Artabanus, who seized upon every opportunity of exciting in the young prince's mind sentiments of humanity towards his people, did his utmost to prove to him the obligations which princes lie under to render the lives of

their

their ſubjects as happy as they can, ſince they cannot add to their length. Xerxes then aſked his uncle, whether he would have perſiſted in his firſt opinion, and adviſed him againſt the war with Greece, if he had not ſeen the apparition which made him alter his opinion. Artabanus frankly owned, that he was not yet free from fear, and that both the ſea and the land occaſioned him ſome inquietude: the ſea, becauſe, in caſe a ſtorm ſhould ariſe, there were no ports conſiderable enough for ſuch a fleet to take refuge in; the land, becauſe no country could ſupply ſo numerous an army with proviſions: the king admitted his reaſoning to be juſt; but obſerved, that in enterprizes of importance men ſhould not give too cloſe an attention to all the inconveniences that may attend them, as too much caution and timidity is very apt to obſtruct their ſucceſs, adding, that if his predeceſſors had obſerved ſuch a timorous ſyſtem of politicks, the Perſian empire would never have attained to the flouriſhing ſtate in which it then was.

Nothing further remaining to be done, and a day being fixed upon for the paſſing over of the army *, no ſooner was the ſun riſen above the horizon but perfumes of various kinds were burnt upon the bridge, and the way ſtrewed with myrtle. At the ſame time

* Year of the world 3424. Before Chriſt, 480.

Xerxes

Xerxes took a golden cup, and pouring a libation into the sea, addressed himself to the sun to implore the favour of that deity, praying that he might meet with no obstacle so considerable as to prevent him from carrying his conquering arms to the very limits of Europe. He then threw the cup into the Hellespont, together with a golden bowl and a Persian scymeter, whereupon the foot and horse began to cross the bridge that was placed next to the Euxine, while the carriages and beasts of burthen crossed that which was nearer the Ægean Sea. The bridges were boarded, and the boards covered over with earth; on each side there were rails, to prevent the horses and cattle from being terrified by the sight of the sea. The passage of the Alps lasted seven days, and as many nights, though they never once stopt in their march, and received frequent blows to oblige them to quicken their pace. In the mean time, the fleet steered towards the coasts of Europe. The whole army having past, Xerxes with his land-forces repaired to Doriscus, a city built at the mouth of the river Hebrus, in Thrace; but the fleet set sail for the promontory of Sarpedon, being directed to wait there for further orders.

Xerxes having pitched his camp in the spacious plains of Doriscus, and thinking they were well adapted to the purpose of reviewing and numbering his troops; he sent orders to the commanders of his fleet, to approach the neighhouring

neighbouring ſhore with it, that he might at once be able to take an account both of his land and ſea forces.

Upon the muſter it appeared, that his army conſiſted of one million and ſeven hundred thouſand foot, and four ſcore thouſand horſe; which added to twenty thouſand men that led the camels and took care of the baggage, amounted to one million eight hundred thouſand. His fleet conſiſted of twelve hundred and ſeventy large veſſels, and three thouſand gallies and tranſports: the number of men on board theſe veſſels amounted to five hundred ſeventeen thouſand ſix hundred and ten men. It follows from hence, that the whole number of land and ſea forces, which Xerxes brought out of Aſia to invade Greece, amounted to two millions three hundred and ſeventeen thouſand ſix hundred and ten men.

We are informed by Herodotus, that when Xerxes paſſed the Helleſpont, in order to enter Europe, one of the natives of that country made the following exclamation: "Wherefore, O Jupiter, haſt thou aſſumed "the form of a Perſian, and the name of "Xerxes, to come and ravage Greece with "all mankind attending thee, while thou "couldſt do all this by the unaſſiſted virtue "of thine own power?" No ſooner had he entered Europe, but many nations on this ſide of the Helleſpont ſubmitted to him, and his army from hence received an acceſſion of three hundred

hundred thouſand men, whilſt his fleet was encreaſed by two hundred and twenty ſhips, on board of which were twenty-four thouſand men. Thus the whole number of his forces, upon his arrival at Thermopylæ, was two millions, ſix hundred and forty-one thouſand ſix hundred and ten men, excluſive of ſervants, eunuchs, women, ſutlers, and other people of that kind, who are ſaid to have equalled the number of the army itſelf: it will follow from hence, that the whole multitude of thoſe that attended Xerxes in this expedition amounted to five millions, two hundred eighty-three thouſand two hundred and twenty ſouls. In this vaſt multitude there was not one that could be compared to Xerxes, either for beauty or ſtature, or ſeemed more worthy to rule over ſo vaſt an empire. But this is poor panegyric, where qualifications of greater importance are wanting. For this reaſon Juſtin, after having ſpoken of this prodigious armament, expreſſes himſelf thus, Tanto exercitui Dux defuit, *To ſo great an army a leader was wanting*. The whole army was under the command of ſix Perſians, of whom Mardonius, who had adviſed the expedition, was one. To theſe all the generals of particular nations were ſubordinate. The fleet was under the command of four Perſian Admirals: the cavalry, moreover, had their particular generals and commanders.

After

After Xerxes had numbered his land and sea forces at Doriscus, he continued his march to Attica, having given directions that his fleet should follow him along the coasts, and regulate its motions by those of the land-army. Wherever he came he found provisions ready for him, and every city lay under a necessity of entertaining him, which put them to an extraordinary expence.

In the mean time, Lacedæmon and Athens were not remiss in their preparations, for having received information of the steps taken by Xerxes, they sent ambassadors to Argos, to Sicily, and to the islands of Corcyra and Crete, to desire assistance and make a league against the common enemy. The people of Argos offered a considerable force, but stipulated, that they should be admitted to an equal share with the Lacedæmonians in the command. To this the latter agreed, readily consenting that the king of Argos should be equal in authority to either of the kings of Sparta: but this appearing too inconsiderable a concession to the Argians, they ordered the ambassadors to to quit their territories before sun-set. From Argos they went to Sicily, which was then governed by Gelo, who passed for the most powerful prince in the Greek colonies; when applied to by the ambassadors of Sparta and Athens, he offered to assist them with a very numerous army and a powerful fleet, upon condition they would confer upon him the chief

chief command both by ſea and land. This the Athenian ambaſſadors would not agree to, but, telling him it was an army they wanted, and not a general, inſtantly departed. The inhabitants of Corcyra, without delay, ſet ſail with a fleet of ſixty ſhips, but they proceeded no further than the coaſts of Laconia, where there happened to be an engagement, the iſſue of which they waited, reſolving to join thoſe for whom victory ſhould declare itſelf. The people of Crete, after conſulting the oracle to know how they ſhould behave upon the occaſion, declined entering into the league.

Thus were the Lacedæmonians and Athenians forſaken by all the other ſtates of Greece, except thoſe of Theſpia and Platæa, from whence they received a ſmall ſupply of auxiliary forces. Their firſt care in ſo great an emergency, was to make all inteſtine diviſions ceaſe; to this end the Athenians made peace with the people of Egina, with whom they were then at war. They then proceeded to chooſe a general; Themiſtocles was elected by the Athenians, and Leonidas, one of the kings of Sparta, was inveſted with the ſupreme command of the forces of that republic. The only point now to be determined was, where they ſhould meet the Perſians, in order to oppoſe their entrance into Greece.

After much debate, it was at length reſolved, to ſend four thouſand men to Thermo-

pylæ, which is a defile of but twenty-five feet in breadth, between the mountains that ſeparate Theſſaly from Greece, and the only paſſage whereby the Perſians could enter Achaia and proceed to Athens by land. Leoniidas, a prince renowned for his courage, was entruſted with the command of this ſmall body, he without delay marched to his poſt, being reſolved to ſtop the progreſs of Xerxes's numerous army, or periſh. The three hundred Spartans who attended him, and were all of his own chooſing, had formed the ſame glorious reſolution.

During theſe tranſactions, Xerxes, who approached the ſtreights, was aſtoniſhed, at finding that the Greeks intended to oppoſe his paſſage; for he always had indulged an opinion, that they would fly before him upon his firſt appearance, as their whole army amounted only to eleven thouſand two hundred men, and but four thouſand of theſe were employed to defend the paſs. A ſcout was diſpatched on horſeback to bring an account of their numbers, and the ſituation of their camp. The ſcout, at his return, informed Xerxes, that ſome of the Lacedemonians were performing their military exerciſes, and others putting their hair in order: Xerxes aſking the meaning of this practice, of Demaratus, a baniſhed king of Sparta who reſided at his court, was by him informed, that its was cuſtomary with the Spartans to comb and

and dreſs their hair when they expoſed their lives to any imminent danger.

However, Xerxes not yet diſpairing of their betaking themſelves to flight, remained four days inactive, without once offering to attack them. In the mean time, he did all he could to gain over Leonidas, by promiſing to make him ſovereign over all Greece, if he would betray his country. That virtuous prince, having rejected this infamous propoſal with ſcorn, the king ſent an herald to order him to deliver up his arms. To this Leonidas anſwered, with a laconic brevity, "Come and take "them thyſelf."

Xerxes being enraged at this anſwer, ordered the Medes and Ciſſians to fall upon them, take them all alive, and bring them to him in chains. The Medes, unable to reſiſt the valiant Greeks, were ſoon put into diſorder, and fled. Theſe having been defeated, Hydarnes was ordered to advance with a body of men, which was called the Immortal Band, and conſiſted of ten thouſand choſen men; but they were as little able to cope with the Greeks as the Medes and Ciſſians, ſo that after a few weak efforts, they were repulſed with great ſlaughter. The Perſians next day concluding, from the ſmall number of their enemies, that it would not be poſſible for them to ſtand their ground another day, reſolved to attack them a ſecond time; but ſo bravely

did the Greeks reſiſt their efforts, that they were themſelves ſhamefully put to flight.

Xerxes now diſpairing of ever forcing a paſſage through troops who were determined rather to die than retreat, was greatly perplexed what courſe to take in ſuch an emergency; when one Epialtes, having made a diſcovery of a ſecret paſſage which overlooked the Spartan forces, communicated it to Xerxes, in hopes of being amply rewarded. The King then ordered Hydarnes to repair thither with his ten thouſand Perſians; who, after a march which laſted all night, in the morning poſſeſſed themſelves of the ſecret paſſage abovementioned. The Phocæans, who were poſted at this paſs, being unable to reſiſt ſuch a multitude, retired precipitately to the ſummit of the hill, with a reſolution to ſell their lives as dear as poſſible. But Hydarnes, not thinking it worth his while to purſue them, haſtily deſcended the hill, with a deſign to attack thoſe who defended the ſtreights, in the rear.

Leonidas having now received information, that it was impoſſible to make head againſt the enemy, deſired the reſt of his allies to retire; but ſtaid himſelf with the Theſſians, Thebans, and three hundred Lacedemonians, all determined to ſacrifice their lives with their general, who had reſolved to die for his country, having been told by the oracle, that either Sparta ſhould be deſtroyed, or the king ſlain in battle. The ſtay of the Thebans was not indeed

indeed voluntary, as they were detained as hoſtages by Leonidas, who ſtrongly ſuſpected them of privately favouring the Perſians. The Theſpians, with their general Demophilus, could not think of abandoning Leonidas and the Spartans. The augur Megiſtias, who had foretold in what manner this enterpriſe would end, being importuned by Leonidas to retire, ſent home his only ſon, but ſtaid with Leonidas himſelf, and died bravely with that hero. Thoſe who ſtaid did not flatter themſelves with any hopes of conqueſt, or eſcape; but had reſolved, deliberately, to ſuffer death for their country; and their reſolution could not be ſhaken by its near approach.

Xerxes having made a libation at ſun-riſe, advanced with the whole body of his army, according to the directions of Epialtes. No ſooner did they appear, but Leonidas, coming up to the broadeſt part of the paſſage, attacked the enemy ſo briſkly, that the Perſian officers found themſelves under a neceſſity of ſtanding behind their reſpective companies, in order to prevent their men from flying: conſiderable numbers of the enemy fell into the ſea and were drowned; others were trod under foot by their own men; and a conſiderable multitude killed by the Greeks, who were rendered bold to exceſs by their deſpair. In this engagement fell the renowned Leonidas; his fall being perceived by Abrocomes and Hyperanthus, brothers of Xerxes, they prepared

to ſeize upon his body, in order to carry it in triumph to Xerxes. But with ſuch ardour did the Spartans defend the corpſe of a general whom they idolized, that the enemy was four times repulſed, the two brothers of Xerxes ſlain, with many officers of note, and the body of Leonidas reſcued.

But as the army under the command of the traitor Epialtes fell upon their rear in the interim, they retired to the narroweſt place of the paſſage, and being all gathered together, except the Thebans, they poſted themſelves upon an eminence. In this place they oppoſed the whole force of the Perſians, and behaved with a bravery unparalleled; but they muſt have been more than mortals not to have been ſubdued, conſidering the diſproportion of numbers. In a word, they were all ſlain, except a perſon of the name of Ariſtodemus, who eſcaped to Sparta, where he was univerſally deſpiſed, and ſhunned as a coward and betrayer of his country; but he ſoon after vindicated his character at the battle of Platæa, where he ſignalized himſelf in a ſurpriſing manner. Next to Leonidas, Diencus acquired the greateſt glory in this engagement. He was a Spartan by birth, as well as Leonidas. A Trachynian having obſerved to him before the battle, that the number of the barbarians was ſo great, that they were able to hide the ſun with a ſingle flight of their arrows; he anſwered with an undaunted air, that he

was

was glad to hear it, becauſe he loved to fight in the ſhade. Xerxes, provoked at the oppoſition Leonidas had made to his power, baſely wreaked his vengeance upon the dead body of that hero. He cauſed his head to be cut off, and his body to be nailed to a croſs.

The Perſian and Grecian fleets engaged at Artemiſium, a promontory of Eubæa, on the very day on which happened the celebrated battle of Thermopylæ. The navy of the Greeks conſiſted of two hundred and ſeventy-two ſail; but the Perſian fleet far ſurpaſſed that number, though a violent tempeſt, which laſted four days, had deſtroyed four hundred veſſels belonging to it. Two hundred ſhips were ſent by the Perſians, with orders to ſail round the iſland of Eubæa and inveſt the Grecian fleet in ſuch a manner, that one of their ſhips might be able to make their eſcape. The Greeks being appriſed of this, ſet ſail by night, with a deſign to attack at ſun-riſe. But not having fallen in with this ſquadron, they repaired to Apheta, where the whole Perſian fleet lay, and after ſeveral engagements, in which the Athenians generally came off victorious, they came to one general engagement, in which both parties fought with equal obſtinacy, and generally with equal ſucceſs. As the ſhips of the Greeks had ſuffered a great deal, they were obliged to retire to ſome place of ſecurity to refit; they therefore ſet ſail for Salamis, a ſmall iſland over-

againſt

againſt Attica, and conveniently ſituated for their purpoſe.

It is now time to return to Xerxes, who having entered Attica, the Athenians not thinking it adviſeable for them to wait the coming of ſo formidable an army, Themiſtocles perſuaded the citizens to embark on board the fleet, to uſe Salamis, Ægina, and Træzine, as aſylums for their wives and children, and to abandon the city of Athens, ſince they were not able to defend it. The Perſians approached the neighbourhood of Athens, ravaging the whole country, and putting all to fire and ſword. The temple of Apollo, at Delphos, which was become extremely rich by the great number of donations which were ſent to it, was plundered by a body of Perſian ſoldiers ſent thither for that purpoſe. The following extraordinary event we give the reader upon the credit of two celebrated hiſtorians *, leaving the reader to judge for himſelf of its probability. When the Perſians approached the temple of Apollo, a violent ſtorm aroſe, accompanied with dreadful thunder and lightening; whereupon two rocks of a moſt prodigious magnitude rolled from Mount Parnaſſus, and cruſhed the greateſt part of the body of men which was ſent upon that impious deſign.

---

* Herodotus, and Diodorus Seculus.

The

The main-body of the army marched towards the city of Athens, which was abandoned by all its inhabitants, except a ſmall number of citizens, who taking the oracle, that *Athens ſhould be ſaved by wooden walls*, in the literal ſenſe, had retired into the citadel, where they defended themſelves with extraordinary courage till they were all ſlain, and would never liiten to any terms of accommodation. Xerxes, after ſtorming the citadel, cauſed it to be burnt to aſhes. Diſcord aroſe about this time among the commanders of the Grecian fleet; and the confederates, in a council of war held upon that account, differred very much in their opinions with regard to the place for engaging the enemy. The majority, at the head of whom was Euribiades, commander in chief of the fleet, thought it adviſeable that they ſhould approach the iſthmus of Corinth, that they might not be far from the land army, which w.s poſted there under the command of Cleombrotus, brother to Leonidas, in order to guard that paſs. They alledged beſides, that the fleet could no where elſe be more conveniently placed for the defence of Peloponneſus. Others, at the head of whom was Themiſtocles, maintained, that it would be betraying their country not to avail themſelves of ſo advantageous a poſt as Salamis. As he expreſſed himſelf with great warmth, he ſo far provoked Euribiades, that the latter lifted up his cane,

cane, in a threatening poſture, as if in order to ſtrike him. Hereupon Themiſtoles, without the leaſt emotion, ſaid, *ſtrike—but hear me*: and reſuming his diſcourſe, made it evident, that it would be ſafeſt to engage the Perſians at Salamis, as the Perſians would be incapable, on account of the narrowneſs of the ſea, of uſing a great part of their forces; his reaſoning was ſo juſt, that they all acquieſced, and reſolved to wait for the Perſians at Salamis, and there engage them.

Whilſt they were deliberating, on their part, the Perſians were engaged in the ſame manner; conſulting whether they ſhould venture a naval engagement with the Grecians: all the captains and officers declared in favour of it, as thinking it agreeable to Xerxes, who was preſent at the conſultation. But Artemiſa, the queen, differed in her opinion from them all; very juſtly obſerving, that the Grecians underſtood ſea affairs better than the Perſians; and that the loſs of a battle at ſea would terminate in the deſtruction of their forces at land; and that if they could continue inactive, and draw near to Peloponneſus, it would occaſion diviſions among their enemies, which would be followed by their ſeparation, and thereby render it eaſy to Xerxes to deſtroy the remainder; but the obſtinacy of the king prevailed over the wiſdom of the queen, and an engagement was determined on.

As

As the king imagined their former ill ſucceſs aroſe from his being abſent; he purpoſed to be preſent, but not as a wiſe prince ought to be; he thought his being barely witneſs to the action would be ſufficient; to this end he ordered a throne to be erected on an eminence, from which he might view the whole tranſaction.

Themiſtocles, apprehenſive that ſome of their allies intended to deſert them; in order to prevent the execution of their deſign, and to determine Xerxes to fight them, from which Themiſtocles expected the utmoſt ſucceſs, he privately ſent word to the king, as if from a friend, that he had a favourable opportunity, if he would take advantage of it, of attacking the combined forces of the Grecians, and that he might eaſily deſtroy their united force; but if he delayed, they would ſoon ſeparate, and thereby deprive him of the opportunity of cutting them off by a ſingle effort. His double ſtratagem ſucceeded, for the king ordered his ſhips in the night to ſurround Salamis; by this means he prevented the Grecians from ſeparating, and put himſelf beyond the poſſibility of avoiding a battle.

Every thing promiſed a ſharp engagement; the preſence of the king rouſed the courage of the Perſians; as did that of Themiſtocles the Grecians: their fleet amounted to three hundred and eighty ſail. Themiſtocles prudently delayed coming to an engagement, till a certain

a certain wind aroſe, which he knew did ſo every day at a particular hour, and which would blow full in the face of the Perſians. When the hour arrived, notice was given to engage. The preſence of Xerxes had a good effect upon his men; they acted with the utmoſt bravery and intrepidity; but ſuffered much from the wind, which was full againſt them; the heavineſs of their ſhips, and indeed from the number of them, which proved an incumbrance rather than advantage, as they were ſtraitened for room; theſe diſadvantages took much from the ardour with which they begun.

As to the Grecians, they experienced the advantage of having but one commander; every thing was conducted with regularity, free from hurry and confuſion. On the ſide of the Perſians, the Ionians were the firſt who quitted the engagement, but the reſt ſoon followed their example. The bravery and reſolution of the queen, who was in the midſt of the engagement, was ſuch as made Xerxes cry out, That the men behaved like women, and the women with the courage and reſolution of men. The Athenians, enraged at a woman's daring to oppoſe them in battle, offered a very large reward to any perſon who ſhould take her; but ſhe eſcaped by a ſtratagem worthy of being recorded, and ſuch as ſhows her vaſt preſence of mind. Being cloſely purſued by a Grecian veſſel, and unable to

out-ſail

outſail it, ſhe ordered the crew to hang out Grecian colours, and the more effectually to deceive the enemy, and indulge a private revenge, attacked one of her own ſhips, in which was the king of Calinda, a city of Lycia, with whom ſhe was offended, and ſunk his ſhip; this artful conduct induced the purſuer to quit the chaſe, believing the ſhip belonged to the Grecian fleet.

Thus ended the engagement, to the great honour of the Grecians, who took many of their enemy's ſhips, and ſunk more; the king was quickly deſerted by many of his allies, who both hated and dreaded him for his barbarity.

Themiſtocles continued to practice upon the fears of the king, and privately found means to inſinuate to him, that the Grecians intended to break down the bridge he had built, and thereby prevent the retreat of his land forces; this falſe intelligence had the deſired effect, and cauſed Xerxes to haſten away by night, leaving Mardonius behind, with three hundred thouſand men, to attempt the reduction of Greece. The Grecians, who expected another engagement the next day, finding the king was gone, purſued him, but to no purpoſe. Xerxes, beſides the ſhips the Grecians took, loſt two hundred. What remained of his fleet ſailed for Aſia, but ſuffered much, by ſtorms, in their paſſage; at laſt they got into the port of Cuma,

belonging to a city in Æolia; here, being afraid to return to Greece, they wintered. Xerxes marched by the way of the Helleſpont with the reſt of his army; ſuffering much in a march of forty-five days, for want of proviſions. Moſt of his men fell ſick, and died of bloody fluxes, and the plague; having been obliged to live upon herbs and the bark of trees. Xerxes, impatient to reach the Helleſpont, advanced on before his army, with a few attendants, but had the mortification to find the waves had deſtroyed his bridge; and had no other way left to paſs the ſtreights, but in a cock-boat; from hence, he haſted on to Sardis, where he reſted a whole year.

Mardonius having wintered in Theſſaly and Macedonia, marched early in the ſpring into Bœtia, and by Alexander king of Macedonia, made ſome very advantageous overtures to the Athenians, to diſengage them from the confederate Greeks, but they nobly refuſed to deſert the common intereſt. Their refuſal determined Mardonius to march into Attica, where he laid every thing waſte he met with. The Athenians, unable to oppoſe him, once more abandoned their city, and retired to Salamis, Ægina, and Træzene, whilſt Mardonius entered their city, and deſtroyod every thing that had eſcaped their fury the preceding year.

But the joint forces of Greece being aſſembled on the iſthmus of Corinth, he thought it ſafeſt

ſafeſt to return into Bœtia, which being an open flat country, he judged fitter for an engagement than Attica, which was rough, craggy and hilly, and full of narrow paſſes. His camp was on the banks of the Aſopus. Thither the Grecians purſued him, led by Pauſanias, king of Sparta; and Ariſtides, who commanded the Athenians; the whole of their force being greatly inferior to that of the Perſians. To try if the Grecians ſtill retained their courage, Mardonius ſent out his cavalry, the main ſtrength of his army, to ſkirmiſh with the enemy. The Megarians ſuſtained the firſt attack, but overwhelmed by the enemies arrows, their courage failed, and they gave way; at this inſtant three hundred Athenians, with a few bow-men, came to their aſſiſtance. On their appearance, Maſiſtius, the Perſian general, ordered his cavalry to face about, and engage them; both parties greatly exerted themſelves; but at laſt, Maſiſtius was killed, and then the Perſians fled.

Ten days after, Mardonius, impatient of delay, and finding his proviſions grew low, determined to riſk a battle the next day. In the middle of the night, Alexander, king of Macedon, who ſecretly was a friend to the Grecians, came privately to them, and informed them of the reſolution of Mardonius. The Grecians inſtantly prepared for the engagement, Pauſanias removed the Athenians from the left to the right wing, that they

might be over-againſt the Medes and Perſians, whom they had defeated at Marathon; whilſt he with his Spartans engaged the Thebans and other Greeks., who were in the Perſian army, and who alſo had been routed by the Spartans. But Mardonius, appriſed of this change, altered the poſition of his army, upon which the Grecians returned to their firſt order; and thus the day paſſed without their engaging. At night the Grecians determined to remove to ſome other place, where they could be better ſupplied with water; which they did in much confuſion and diſorder, but at laſt ſtopped at the little city of Platæa.

As ſoon as Mardonius underſtood they had retreated by night, he immediately purſued them, with great ſhouts of contempt. Having paſſed the Aſopus, he reached the Lacedæmonians and Tegeans, about three thouſand in all; the Athenians haſtened to their aſſiſtance, but were attacked in their way by ſome of the Grecians of the Perſian party. Thus the battle was fought in two places. The Spartans were the firſt who broke into the very centre of the Perſian army, and, after a vigorous oppoſition, forced them to retreat. The Grecians ſuffered much from the valour of Mardonius, who preſſed them very cloſe, at the head of a thouſand ſelect men; but at length he fell: this was ſoon followed by the entire overthrow of the Perſion army: upon which,

which, thoſe Greeks who were confederates with the Perſians, and who had been fighting againſt the Athenians, haſtily retired, and left them in poſſeſſion of the field of battle *. The Perſians fled to their former camp, which they had fortified with an incloſure of wood; whether they were followed by the Lacedemonians; but, being ignorant of the manner of attacking fortified places, they were unable to force their trenches. The Athenians, who were buſy in purſuing the Grecians who had aſſiſted the Perſians, being informed that the Perſians were in this manner ſhut up in their camp, immediately quitted the purſuit of the Grecians, to aſſiſt the Lacedemonians, underſtanding the nature of the attack, they were nobly but unſkilfully engaged in. The Athenians preſently made a breach, through which they and the Lacedemonians entered; when ſuch a ſlaughter enſued, that the Perſian army was reduced, from three hundred thouſand, to only as many thouſands; the loſs on the ſide of the Grecians was very trifling. Indeed Artabanus obſerving the bad conduct of Mardonius, and foreſeeing the total overthrow of the army, after having given ſufficient proofs

* This engagement happened on the fourth day of the Athenian month, Boednomion, anſwering to the eighth of our September: year of the world, 3525; before Chriſt, 479.

of his valour, retreated with the forty thouſand men whom he commanded, got ſafe to Byzantium, and then paſſed over into Aſia. In the courſe of this engagement, the Spartans loſt but ninety-two men; the Tegeans ſixteen, and the Athenians fifty-two. An ineſtimable ſpoil was taken, which conſiſted of immenſe ſums of money, gold and ſilver cups, goblets, tables, bracelets, and all ſorts of furniture. Pauſanias received the tenth part of the booty as a reward of his merit; and the others received gratifications proportioned to their deſerts. In this manner the Grecians were delivered from the dread of any future invaſions of the Perſians. The Grecian fleet gained a famous victory over the remainder of the Perſian navy, at Mycale, a promontory in Aſia, on the very day that this battle was fought at Platæa; for whilſt the land forces of Greece aſſembled on the iſthmus of Corinth, their fleet, which was commanded by Leotychides, the other king of Sparta, and Xantippus the Athenian, met at Ægina. Ambaſſadors from Ionia came thither to the commanders, and prevailed on them to go into Aſia, in order to deliver the Greek colonies from the Perſian yoke. They accordingly ſet ſail, without delay, for Aſia, bending their courſe along the iſland of Delos, where they were met by Ambaſſadors from Samos, who informed them, that the Perſian fleet, which had paſſed the winter at Cuma, was then at Samos: where they

they might, without difficulty, be deſtroyed; requeſting them at the ſame time, not to let ſlip ſo favourable an occaſion. Hereupon they ſailed without delay, to Samos; but the Perſian fleet, being appriſed of their intention, retired to Mycale; where the army, conſiſting of a hundred thouſand men, lay encamped. Here they drew their ſhips aſhore, and encompaſſed them with an entrenchment, which they fortified with paliſadoes; being reſolved to ſuſtain a ſiege.

The Greeks, upon their arrival at Mycale, perceived that the enemies ſhips were defended by a ſtrong fortification, and a numerous army drawn up along the coaſts; they were not, however, moleſted, either in landing or drawing up their forces: this being done, they fell upon the enemy with ſuch fury, that they immediately fled to their intrenchments; whereupon the Greeks purſued them ſo cloſe, that they entered the camp with them pêle-mêle. No ſooner were the intrenchments of the Perſians forced, but all their allies betook themſelves to flight; but the Perſians, notwithſtanding the loſſes they had ſuſtained, ſtill made a vigorous oppoſition to the Greeks; who, with all their might, endeavoured to force an entrance into the camp. But, upon the arrival of the Lacedemonians, with the other auxiliary troops, the Perſians forſook their poſt alſo, and took refuge in the paſſages of the neighbouring mountains.

The

of his valour, retreated with the forty thouſand men whom he commanded, got ſafe to Byzantium, and then paſſed over into Aſia. In the courſe of this engagement, the Spartans loſt but ninety-two men; the Tegeans ſixteen, and the Athenians fifty-two. An ineſtimable ſpoil was taken, which conſiſted of immenſe ſums of money, gold and ſilver cups, goblets, tables, bracelets, and all ſorts of furniture. Pauſanias received the tenth part of the booty as a reward of his merit; and the others received gratifications proportioned to their deſerts. In this manner the Grecians were delivered from the dread of any future invaſions of the Perſians. The Grecian fleet gained a famous victory over the remainder of the Perſian navy, at Mycale, a promontory in Aſia, on the very day that this battle was fought at Platæa; for whilſt the land forces of Greece aſſembled on the iſthmus of Corinth, their fleet, which was commanded by Leotychides, the other king of Sparta, and Xantippus the Athenian, met at Ægina. Ambaſſadors from Ionia came thither to the commanders, and prevailed on them to go into Aſia, in order to deliver the Greek colonies from the Perſian yoke. They accordingly ſet ſail, without delay, for Aſia, bending their courſe along the iſland of Delos, where they were met by Ambaſſadors from Samos, who informed them, that the Perſian fleet, which had paſſed the winter at Cuma, was then at Samos: where they

they might, without difficulty, be deſtroyed; requeſting them at the ſame time, not to let ſlip ſo favourable an occaſion. Hereupon they ſailed without delay, to Samos; but the Perſian fleet, being appriſed of their intention, retired to Mycale; where the army, conſiſting of a hundred thouſand men, lay encamped. Here they drew their ſhips aſhore, and encompaſſed them with an entrenchment, which they fortified with paliſadoes; being reſolved to ſuſtain a ſiege.

The Greeks, upon their arrival at Mycale, perceived that the enemies ſhips were defended by a ſtrong fortification, and a numerous army drawn up along the coaſts; they were not, however, moleſted, either in landing or drawing up their forces: this being done, they fell upon the enemy with ſuch fury, that they immediately fled to their intrenchments; whereupon the Greeks purſued them ſo cloſe, that they entered the camp with them pêle-mêle. No ſooner were the intrenchments of the Perſians forced, but all their allies betook themſelves to flight; but the Perſians, notwithſtanding the loſſes they had ſuſtained, ſtill made a vigorous oppoſition to the Greeks; who, with all their might, endeavoured to force an entrance into the camp. But, upon the arrival of the Lacedemonians, with the other auxiliary troops, the Perſians forſook their poſt alſo, and took refuge in the paſſages of the neighbouring mountains.

The

The Perſians, before the fight, engaged the Mileſians to guard the narrow paſſes of the mountains, that they might be ſure of a retreat, in caſe they were routed, and of ſure guides to conduct them, as the Mileſians knew the country thoroughly. But the Mileſians were ſo treacherous as to bring back thoſe that fled to them by the other way; ſo that almoſt all the Perſians were put to the ſword. The two Perſian generals, Mardonius and Tigranes, were ſlain in the field of battle, with many officers of the firſt rank. After this victory, the Greeks ſet fire to the ſhips of the enemy; burnt the whole camp, and ſailed for Samos, with a prodigious booty; conſiſting of ſeventy cheſts of money, and many things of extraordinary value.

The Greeks being in tranquility at home, reſolved to continue the war, and drive the Perſians out of all the Greek cities in Aſia and the neighbouring iſlands. For this purpoſe they fitted out a powerful navy, and gave the command of it to Pauſanias and Ariſtides, who ſailed forthwith to Cyprus, and having driven the Perſians out of the iſland, reſtored the inhabitants to their ancient freedom.

The next atchievment of the Grecian fleet was the taking of Byzantium; for, from Cyprus they ſailed to the Helleſpont, and quickly poſſeſſed themſelves of that city, where they took ſeveral priſoners of diſtinction,

tion, and ſome who were related to Xerxes himſelf, but Pauſanias treacherouſly releaſed them all, and cauſed a report to be ſpread that they had made their eſcape.

Not long after the Athenian fleet commanded by Cymon the ſon of Miltiades, poſſeſſed itſelf of Eione, a town ſituated upon the river Strymon, and reduced again the revolted iſlands of Scyrus and Naxus. Cymon elated with theſe reiterated ſucceſſes ſet ſail for the coaſts of Aſia; and having forced the Perſians to evacute all the ſea-port towns of Caria and Lycia, he ſailed from thence in queſt of their fleet; he came up with it whilſt it lay at the mouth of the river Eurymedon on the coaſt of Pamphylia, the army being at the ſame time encamped upon the ſhore; he fell firſt upon the fleet, and then the army, and defeated both; thus gaining two important victories upon one and the ſame day.

* The next year Cymon forced the Perſians to evacuate the Thracian Cherſoneſus, reduced the Thraſians who had revolted from the Athenians, and then landing with his army on the oppoſite ſhore of Thrace, poſſeſſed himſelf of the gold mines upon thoſe coaſts, and ſubdued all that country as far as Macedon.

---

* Before Chriſt, 470.

Artaxerxes

Artaxerxes having conceived an antipathy to war on account of his many defeats, at last gave himself up to luxury and vice, which so provoked Artabanus a native of Hyrcania and captain of his guards that having gained over Mithridates one of the eunuchs of the palace, was by him let into the king's bed-chamber, where he stabbed him in his sleep *.

## CHAP. VI.

### *Of the wars of the* Athenians, *subsequent to those which they carried on with the* Persians, *as related in the last chapter.*

ATHENS was generally at war with some of the states of Greece, which will fully appear from the whole tenour of this chapter. In a war which broke out between the Corinthians and the Epidaurians, on the one side, and the Athenians on the other; the former were twice defeated by the latter; after which the Athenians having

* Before Christ, 456.

entertained

entertained an opinion, that the inhabitants of Ægina, had ſecretly aſſiſted their enemies, ſent a great fleet under the command of Leocrates their admiral, to puniſh that iſland by which the Athenians had been conſtantly infeſted.

The inhabitants of Ægina weakly putting confidence in their naval power; were foolhardy enough to encounter the Athenians with an inconſiderable fleet which conſiſted chiefly of new built ſhips; they however paid dear for their temerity, having ſuffered a complete overthrow, and loſt ſeventy of their ſhips, ſo that they were under a neceſſity of accepting ſuch conditions, as they thought proper to impoſe upon them, and to buy a peace at the expence of their liberty.

The ſtates of Peloponneſus greatly taking umbrage at the increaſing power of the Athenians, were reſolved to avail themſelves of the firſt opportunity of breaking with them, leſt they ſhould be quite immerſed in faction, and not in a condition to defend themſelves. Urged by this motive, the Corinthians fell upon the Megarians, becauſe they knew them to be the allies of Athens, during the times that the Athenians provoked by ſome new inſult, were taken up with the ſiege of Ægina; but that brave people not intimidated by the number of their enemies, ſent a numerous army under the command of Myronides to the aſſiſtance of

their

their allies, and yet continued their former enterprizes with unabated vigour. Myronides acquitted himſelf ſo well, that after reiterated combats, the Corinthians thought it adviſeable to return; ſo that the power of Athens received a new acceſſion from this attempt. Thus it frequently happens, that ſtates and kingdoms, as well as private perſons, purſue meaſures which prove the deſtructive of their own aims.

* The Lacedomians having ſent a formidable army of their own, and their allies troops, to aſſiſt the Dorians againſt the Phocæans, the Athenians formed a reſolution to attack them in their return, being highly irritated by the repeated inſults, they thought they had received from the Spartan republic.

The Athenians therefore having firſt prevailed upon the Argives and Theſſalonians, to join them, fitted out a fleet of fifty ſail, and advanced with it towards the Iſthmus, where they made a deſcent with fourteen thouſand men, and ſeized the paſſages, ſo that the Lacedæmonians found it impracticable to return home, without engaging them. The army of Sparta, of which Nicomedes was leader; amounted to eleven thouſand five hundred men; he did not however

* Before Chriſt, 458.

preci-

precipitately risk a battle, but repaired to Tanagra a city of Boeotia, where such of the Athenians as were well affected to an aristocracy, immediately entered into connections with him.

But before their projects could come to maturity, the Athenian army marched with great speed to Tanagra, so that it was impossible to avoid coming to a battle. The battle lasted a long time, and the success was extremely doubtful; for the Thessalian horse, having forsaken the Athenians just at the beginning of the action contributed greatly to augment the forces of the enemy; but notwithstanding this, the Athenian troops and those of their allies, fought very bravely. However the Athenians were at last defeated, with a very great loss. This misfortune was soon followed by another, the Thessalians marching suddenly in the night, fell upon a great convoy, that came out of Attica.

The Athenian troops that attended it, being entirely ignorant of the loss of the battle of Tanagra, received the Thessalians as friends. But finding themselves suddenly attacked, the Athenian guards made a stout resistance, till their army came to their assistance, so, that being united with them, they routed the Thessalians with great slaughter.

But the Thessalians receiving a reinforcement from the Lacedæmonians, the event again became doubtful, and both parties being

equally fatigued, and the night approaching, they thought fit to make a truce, that they might both have time to repair the losses they had suffered.

The Thebans, who, for having sided with Xerxes in his war against Greece, had been deprived of Bœotia; had now recourse to the Lacedæmonians, intreating them to procure it for them again, and promising them to be always their faithful allies, whenever they should be attacked by the Athenians. The Spartans thinking this an offer by no means to be rejected, made no difficulty to comply with it, but entered into a strict league with the Thebans.

The Athenians were so highly offended with this procedure of the Lacedæmonians, that they resolved to dispatch an army into Bœotia to oppose them in all their enterprizes. Myronides the son of Callius, being appointed general in this expedion, fixed the day upon which he intended to march against the enemy; when the day was come, many whose names were in the muster-roll were missing; Myronides would not however defer his march, but when he was advised by several to defer his march, that such as had been tardy, might have time to come in, he made answer, that it would not be proper for a general to wait for such people, since it was highly probable, that they would

would be as remiſs in the engagement, as they had been in attending in due time.

Whereas the troops he had with him had by coming juſt when their preſence was neceſſary, given ſuch proofs of courage, as ſeemed to inſure the victory. The united army of the Thebans and their allies, which was formidable, as well on account of its numbers, as the exact diſcipline obſerved in it, marched with great confidence and alacrity, againſt Myronides, and the handful of Athenians, which he headed; but they found themſelves greatly diſappointed in the event, for notwithſtanding the diſparity of numbers, Myronides at length gained one of the moſt complete victories recorded in hiſtory.

The victorious general marched directly to Tanagra, where the Athenians had ſuffered ſo much a ſhort time before; this city he took by ſtorm, and to revenge the treatment his countrymen had met with, razed it to the ground. He then plundered all Bœotia, defeated an army which had been raiſed by its inhabitants, attacked the Locrians, then invaded Theſſaly, and having wreaked ample vengeance upon the people of that country, for their perfidy to the Athenians, returned home crowned with victory, and enriched by ſpoils.

The year following, Tolmides the Athenian admiral fired with emulation, by the great exploits of Myronides, excited the peo-

ple to impower him to invade Laconia, a thing which had not been before attempted: that they might without difficulty conſent to his propoſal, Tolmides required but a thouſand men which he obtained with eaſe; but being well aware, that this was too inconſiderable a number, he found means to increaſe it to four thouſand, without violating the decree; for under pretext of chuſing the thouſand men out of the moſt able-bodied and valiant youths of Athens, he underhand ſolicited all ſuch to join him as volunteers, alledging, that it would be a diſhonour to them to be compelled by his choice, when he had by this expedient prevailed on three thouſand to give in their names; he then choſe another thouſand by virtue of the decree, and having with this body of four thouſand men, embarked on board his fleet, which conſiſted of fifty ſail of gallies, he entered upon the expedition, which he himſelf had propoſed.

Methon was the firſt place he poſſeſſed himſelf of in Laconia: but the Spartans immediately ſending to its relief, he was obliged to abandon it. He was however more ſucceſsful at Gythium, another maritime town belonging to the Lacedemonians, for he took and burned it together with all its ſhipping and naval ſtores; he moreover ravaged all the adjacent country, and then ſailed for Zacynthus, of which he poſſeſſed himſelf together

together with all the cities in its neighbourhood. He then repaired to Naupactus, which he took by compoſition, and having driven out the Lacedæmonians, introduced a colony of Meſſanians whom the people of Athens had taken under their protection.

Not long after, Pericles was ſent with a fleet and a thouſand ſoldiers, to make a deſcent upon Peloponneſus, in which he was very ſucceſsful; having burnt, plundered, or taken all the places he attempted: notwithſtanding this good fortune, he upon his return to Athens, found the people greatly diſconcerted at Cymon's remaining ſtill in baniſhment, for which reaſon Pericles himſelf drew up an act for his reſtoration, which Cymon took ſo well of him, that he never oppoſed him after his return.

After the death of Cymon, which happened not long after his return from baniſhment, the affairs of the Athenians began to decline, for being become equally odious to their enemies and allies, pretexts were never wanting for new revolts and invaſions. The Megarians were the firſt that proved re-fractory; their little ſtate which was contiguous to Attica, had long been under the protection of the Athenians who had tyranniſed and oppreſſed them in a grievous manner, and involved them in a quarrel with many of their neighbours.

For theſe reaſons, the people of Magara reſolved to diſclaim all dependance upon the Athenians, and entered into a ſtrict alliance with their natural enemies the Lacedæmonians. The Athenians being informed of this, laid waſte their territories, and kept them for ſome time blocked up in their city. The Lacedemonians were highly provoked at this ſtep taken by the Athenians, and hearing, that their general Pericles, was buſy elſewhere; they made an inroad into Attica, and did much damage to the country; hereupon Pericles who had been ſent upon an expedition againſt Eubœa, was haſtily recalled to defend his country.

Upon his return, he did not think proper to fall upon the Lacedæmonians immediately, but reflecting that they were headed by an inexperienced young man, namely, Pliſtonœ, one of the kings of Sparta, who was accompanied by Candrides his tutor, he bribed the latter largely, and by that expedient contrived to get rid of the Lacedæmonian army without blood-ſhed. When Pericles came to ſettle accounts with the Athenians, he charged them ten talents laid out upon a proper occaſion, and the people being ſenſible in what manner the money had been ſpent, paſſed his accounts without difficulty, and ordered him to reſume the expedition againſt Eubœa.

During the winter, whilſt Pericles ſtaid at home, Tolmides who had gained the Athenians

ans ſo many victories, reſolved to make an excurſion into Bœotia and that very late in the ſeaſon, with but a handful of men; a conſiderable number of the moſt valiant youths of Athens, offered to accomany him as volunteers. Yet Pericles was always averſe to it, and always adviſed Tolmides to patience and circumſpection. The event proved that the advice of Pericles was juſt; for Tolmides after having performed great exploits in Bœotia, was attacked by the confederate army, compoſed of the troops ſent from all the confederate ſtates of that country ſlain, and his army defeated at Cheronea; This overthrow was a great check to the Athenians; for they were obliged to give up all pretence to any authority over the cities of Bœotia in order to redeem their priſoners. Whilſt this buſineſs was tranſacting, many other little ſtates took up arms againſt the Athenians. But the good fortune of Pericles in ſome meaſure repaired theſe loſſes.

* The reduction of Eubœa was a conqueſt which greatly added to his reputation, and helped to raiſe his ſinking country. He had been recalled from that iſland, on account of a new revolt of the Megarians; but he ſoon after re-entered it, and poſſeſſed himſelf of the city of Heſtica; in order to terrify the

* Before Chriſt, 446.

reſt

reſt of the country, he cauſed the inhabitants to evacuate the city, and placed a colony of Athenians in their ſtead. Soon after the reſt of Ubæa ſubmitted, and the Lacedæmonians no longer finding their account in protracting the war, agreed to a negociation whereby a peace was concluded for thirty years.

† In the beginning of the eighty-fourth olympiad, the Sybarites a people of Italy being forced to evacuate their city, by the Crotonians ſent an embaſſy to Greece, intreating the Lacedæmonians and Athenians to reſtore them, offering at the ſame time to receive a colony of their's in the new city which they intended to build, the Lacedæmonians declined engaging in the enterprize; but the Athenians gladly accepted the propoſal and ſent ten ſhips upon the expedition, with a conſiderable body of men commanded by Lampo and Xenocrates. They moreover cauſed a proclamation to be made throughout all Peloponneſus, that all who were diſpoſed to go and ſettle in Italy, might do ſo under the protection of their fleet; the propoſition was embraced by a number of people, and the Sybarites aided by the new comers, reeſtabliſhed themſelves in their country, and built a city, to which they gave the name of

---

† Before Chriſt, 444.

Thurium,

Thurium, which occaſioned their being afterwards called Thurians.

At the cloſe of the eighty-fourth Olympiad, and ſix years after peace had been concluded between Athens and Sparta, the Samians declared war againſt the Mileſians. This war was occaſioned by a conteſt about the city of Priene ſituated under mount Micale in Ionia; it does not appear how the Athenians came to be intereſted in it. Various are the reaſons aſſigned by different authors. We are informed by Diodorus Siculus, that the Samians who had the upper hand, revolted from the Athenians, having conceived a ſtrong ſuſpicion that they ſecretly favoured their enemies. Thucidydes tells us that the conquered party applied to the people of Athens who were likewiſe importuned by ſome Samian male-contents to ſend forces thither, in order to effect a revolution in the government and eſtabliſh a Democracy. Plutarch gives us to underſtand that the Athenians having directed both parties to lay down their arms and ſubmit to their arbitration, the Samians refuſed to do ſo, and their refuſal gave occaſion to the war. Others again aſſert that Pericles engaged the people in this war to pleaſe his miſtreſs, Aſpaſia a Mileſian of extraordinary beauty, whom Pericles doated upon to ſuch a degree, that he did not ſcruple to ſacrifice his family to gratify her.

What

Whatever might be the cauſe, certain it is, that war was declared with the Samians and Pericles, ſent upon the expedition with a fleet of forty ſail; he with more difficulty ſubdued them, and began to change all things in an arbitrary manner, directing firſt that the government ſhould for the future be democratical, and that fifty hoſtages; all perſons of the firſt rank ſhould be delivered to him with as many children.

Pericles having thus eſtabliſhed a democracy in Samos, carried away the hoſtages to Lemnos according to the directions he had received. But immediately after his departure, great diſſentions aroſe amongſt the Samians. Some of them had recourſe to Piſſuthnes, the governor of Samos for the Perſian king, and being aſſiſted by him with a body of ſeven hundred men, returned to Samos, and their faction having opened the gates to them, both the Athenian garriſon, and thoſe of the adverſe faction were driven out of the city; they alſo contrived means to get their hoſtages privately ſent from Lemnos, and having gained over the Byzantines to their party, declared themſelves open enemies to the Athenians. The latter provoked in this manner, immediately fitted out ſixty gallies, and ſent them under Pericles to reduce the Samians once more.

The firſt meaſure taken by Pericles, was to detach ſixteen ſhips, in order to gain intel-

intelligence of the Phœnecian fleet, and at the ſame time, to haſten the auxiliary ſquadrons he expected from Chios and Leſbos; with the remaining veſſels he engaged the Samians and their allies, whoſe fleet conſiſted of ſeventy ſail, and, notwithſtanding the diſparity of force, totally defeated them. Having afterwards received a reinforcement of forty ſhips from Athens, and of twenty-five from Chios and Leſbos; he laid ſiege to Samos both by ſea and land.

Being informed that the Phœnecian fleet was coming to its ſuccour, he ſailed to meet it with ſixty ſhips. The beſieged, availing themſelves of his abſence, fell upon the remainder of the Athenian ſhips commanded by Teſagora, defeated them, and remained maſters of the ſea during fourteen days, in which time they provided themſelves with all things neceſſary.

Pericles however ſoon after returned to the ſiege with a reinforcement of ninety ſhips, and dividing his men into eight bodies, kept ſeven every day on duty, and allowed the eighth to refreſh themſelves. By theſe means the Samians were diſtreſſed to ſuch a degree that they ſurrendered, after having ſuſtained a ſiege of nine months; whereupon Pericles cauſed the walls of their city to be pulled down, ſeized their ſhips, and obliged them to defray the whole charges of the war.

We

We proceed now to the war between the Corcyrians and Corinthians, in which the Athenians were concerned as auxiliaries. This war deſerves our more particular attention, as in the courſe of it, the Corcyrians and Corinthians involved the Athenians in thoſe engagements which ended in their ruin. It is therefore proper in this place to give a circumſtantial account of the cauſes of this war and of the means which were uſed to make the Athenians take part in it. In the territory of Epidamnum, a little city of Macedonia founded by the Corcyrians; there aroſe a civil war; whereupon one party applied themſelves for aid to the Illyrians, and the other being equally diſtreſſed, implored aſſiſtance of the people of Corcyra. The Corcyrians not being willing to put themſelves to any trouble to ſerve the Epidamnians, they ſent to Corinth for ſuccours, acknowledging her for their foundreſs; the Corcyrians being a colony from Corinth.

The Corinthians hereupon ſent a powerful fleet to the aſſiſtance of the Corcyrians, which greatly encreaſed the influence of the party that applied to Corinth; the Corcyrians being provoked at this procedure, ſent a fleet to Epidamnum to ſupport the exiles, who ſoon after its arrival, began hoſtilities; the chief commanders having received inſtructions to propoſe an accomodation to which the Corinthians would by no means accede.

The

The year following the Corcyrians defeated the Corinthians and their allies, in a sea fight, and having taken Epidamnum by storm, ravaged the territories of the confederates of the Corinthians, at which the latter were highly enraged. They therefore redoubled their warlike preparations at Corinth, and urged their allies to do the same; that they might have it in their power to retrieve their reputation, and distress the ungrateful Corcyrians. The latter being apprized of this, sent ambassadors to Athens, to lay their complaints before the people of that city, which coming to the knowledge of the Corinthians, they likewise sent ambassadors thither upon the same account.

The Athenians seemed at first to approve the cause of the Corinthians, but being naturally fickle, they soon altered their opinion and sided with the Corcyrians. They did not however make a league offensive and defensive with that state, for had they done so, they must immediately have come to an open rupture with Corinth and all her allies. They therefore made a defensive league with the Corcyrians, whereby both parties mutually bound themselves to assist each other whenever attacked. In pursuance of this treaty, the Athenians sent ten gallies to Corcyra, under the command of Lacedemonius the son of Cymon, as soon as ever the Corinthian

fleet was ready to ſet ſail. No ſooner did the ſeaſon of the year permit, but the Corinthians ſteered their courſe towards the coaſt of Corcyra with a fleet which conſiſted of one hundred and fifty ſail, under the command of Xenoclides, and four other Corinthian admirals; the ſeveral ſquadrons of their allies being commanded by chiefs of their own. The Corcyrians did all in their power to defend themſelves againſt this formidable fleet; they fitted out a fleet of one hundred and ten gallies which, with the veſſels ſent by the Athenians, amounted in all to one hundred and twenty; no ſooner were the navies in ſight but they prepared for combat.

The Corcyrians yielded the right wing to their allies whilſt the Athenians ranged their fleet in three ſquadrons, each commanded by an able admiral. The Corinthians aſſigned their right wing to the Magarians and other allies, placed the reſt in the centre, and their own gallies in the left, that they might have an opportunity to engage the Athenians. At the beginning of the action, the left wing of the Corinthian fleet was broke by the Corcyrian right wing which having gained the ſhore by force, landed, pillaged the camp, and took a great number of priſoners; but to counter-ballance this ſucceſs of the Corcyrians, the Corinthian ſhips of the left wing defeated their right wing, and the Athenians in purſuance of their inſtructions, aided them

but faintly. However the Corinthians renewing the charge with vigour, the Athenians were under a neceſſity of defending themſelves, which they did, and behaved ſo well, that the Corcyrians thought it adviſeable to retire.

On the day following the Corinthians formed a reſolution to attack the Corcyrians a ſecond time, whilſt they on their ſide prepared to receive them, but when the action was upon the point of beginning, the Corinthians all of a ſudden retired; the Corcyrians were greatly puzzled to gueſs the meaning of this, till the arrival of a fleet of twenty ſail from Athens, made it evident that the Corinthians ſeeing them, and thinking they might be followed by more, had thought it the moſt prudent meaſure they could take to withdraw.

The day following the united fleets of the Athenians and Corcyrians went and dared the Corinthians to an engagement, but the Corinthians cautiouſly declined it, becauſe all the ſhips from Athens were in good condition, and they ſuſpected that they might be joined by another fleet at their return to Peleponneſus.

The ſeveral ſtates of Greece being almoſt conſtantly at war, that of the Corcyrians was no ſooner over, but the inhabitants of Potidea a town in Macedonia, revolting, obliged the Athenians again to take arms. This city had been founded by the Corinthians, but

was afterwards in alliance with Athens. At the very beginning of the Corcyrian war, the citizens of Potidea received orders from Athens, to demoliſh part of the wall of their city without delay, to ſend back the magiſtrates whom they had received from Corinth, and to give hoſtages as ſecurity for their good behaviour.

Perdiceas king of Macedon who held the Athenians in the utmoſt abhorrence, availed himſelf of this opportunity to excite the Potideans to a revolt; the latter did as deſired, though they at the ſame time diſpatched ambaſſadors to Athens, to intreat them to repeal the orders that had been ſent them, but they at the ſame time ſent other ambaſſadors to Sparta to join their complaints to thoſe of the Corinthians and Megarians.

The Athenians in the interim ſent a conſiderable fleet againſt Macedonia, and ſoon after, another with a conſiderable body of land forces on board, under the command of Callias, a man famous for his valour. The Corinthians on their ſide, ſent Ariſteus with a conſiderable body of troops to the aſſiſtance of the Potideans. The two adverſe hoſts coming at length to an engagement, the event was only in part, favourable to the Athenians; they were indeed victors but they loſt their general Callias. Phormis who was appointed general in his room, blockaded the city, and ſhut up its port with his fleet,

fleet, but the Potideans who ſhuddered at the thoughts of falling into the hands of the Athenians defended themſelves with unparalleled reſolution, at the ſame time earneſtly preſſing the Corinthians to perform their promiſe, and to prevail upon the other ſtates of Peloponneſus to eſpouſe their cauſe.

We come now to the Peloponneſian war, one of the moſt important in the Grecian hiſtory. We ſhall here aſſign the cauſe of this war with as much accuracy as poſſible though the reports of different authors upon this ſubject are very different, The Spartans having readily given ear to all that the little ſtates of Greece alledged againſt the Athenians, and laſt of all the Corinthians. Ambaſſadors were ſent to Athens to require ſatisfaction for the injuries, or to declare war in caſe it ſhould be refuſed. The demands they made, were ſomewhat unreaſonable, they required in the firſt place the expulſion of thoſe Athenians who were called execrable, on account of the inſurrection of Cylon *; becauſe

* Cylon, having formed a deſign to ſeize the ſupreme power at Athens, ſeized upon the citadel, but being beſieged in it by Megacles, then Archon, was obliged to fly. His aſſociates were perſuaded to ſurrender by Megacles, which they did, relying upon the protection of

becauſe Pericles was of the family of Megacles.

They next inſiſted that the ſiege of Potidea ſhould be raiſed; thirdly that the inhabitants of Ægina ſhould be ſuffered to enjoy their liberty, and laſtly that the decree by which the Magarians were upon pain of death prohibited from uſing the ports and markets of Athens ſhould be repealed, and the Grecian ſtates which were under the dominion of Athens ſet at liberty. Certain it is, that Pericles adviſed the Athenians to reject theſe terms, but authors differ in aſſigning his motives for ſo doing; ſome are of opinion that he did it with a view of putting a ſtop to the vaſt number of impeachments with which he was threatened from ſeveral quarters; others, that injuries done to himſelf and his miſtreſs Aſpaſia, provoked him to purſue theſe meaſures, but from the character of Pericles, it ſeems probable that he adviſed the Athenians to the beſt of his knowledge, thinking the war conducive to the good of the public.

The arguments which he made uſe of in order to induce the Athenians to engage in the war are as follows; that whatever the allies might

---

Minerva, whoſe ſtatue they carried with them, Megacles; notwithſtanding this put them all to the ſword, for which he and his officers were ſtiled execrable.

alledge

alledge with regard to the complaints of the allies and their oppreſſions, the real cauſe of this reſentment was the flouriſhing ſtate of the Athenian republic; which they always hated, and wiſhed for an opportunity of deſtroying; that if their deſign ſhould prove ſucceſsful, it muſt be owing to the Athenians themſelves; as they were much better able to bear the expence and dangers of a longer war than the Peloponneſians; that therefore it ſhould be the propereſt and moſt equitable ſatisfaction that could be made, to revoke their decree againſt Megara, upon condition that the Lacedæmonians would allow free egreſs and regreſs in their city to the Athenians and their allies; that all thoſe ſtates which were free when the laſt peace with Sparta was concluded, ſhould retain their liberty; upon condition that the Spartans on their ſide would let all the ſtates under their dominion enjoy their liberty, and that future diſputes ſhould be decided by arbitration.

In caſe theſe were refuſed, he adviſed them to declare war, telling them that they ſhould by no means think that the cauſe was too trivial to juſtify it, ſince upon this ſeemingly trivial cauſe depended their ſecurity and their reputation for valour and conſtancy; whereas if they gave way upon this occaſion the demands of the Lacedæmonians would upon another occaſion be more exorbitant; for ſhould they once diſcover that the Athenians were ſuſceptible

tible of fear, they would from thence infer that they durſt not deny them any thing, whereas a poſitive refuſal in the preſent inſtance, would make them in others treat Athens upon terms of equality.

To excite the people ſtill more powerfully to undertake this war, he laid before them an exact account of their finances, at the ſame time reminding them that the treaſure brought from Delos, amounted to ten thouſand talents, and that though building the ſtately gate of the citadel, had coſt them four thouſand, yet ſix thouſand ſtill remained; that they were moreover entitled to the ſubſidies, paid by the confederate ſtates; that the ſtatues of the Gods, the Perſian ſpoil, and other monuments of their magnificence, were worth prodigious ſums, that private men had amaſſed immenſe riches, and that conſidering their extenſive commerce; they were ſure of an annual increaſe of wealth, that they had an army on foot, conſiſting of twelve thouſand men, and ſeventeen thouſand in their colonies and garriſons, that their fleets conſiſted of three hundred ſail and might eaſily be augmented, whereas the Peloponneſians were deſtitute of all theſe advantages.

The war began with the taking of Platæa by the Thebans, as this city had always been remarkable for her attachment to Athens, the Thebans who were apprehenſive that it would always be in a condition to give them trouble, reſolved to ſurpriſe it; for this reaſon

ſon they ſent a body of three hundred men under the command of Eurymachus to aſſiſt ſuch of the Platæan's as they had gained over to their party, by taking poſſeſſion of the place.

In this enterprize they were as ſucceſsful as they could wiſh, the Platæans who had promiſed to open the gates, were as good as their word, and the Thebans in a very ſhort time took poſſeſſion of the place. The Platæans, that is, the people of the town in general, taking notice of the ſmall number of the Thebans, roſe with one conſent and fell upon them; killing great numbers, and at laſt forcing the reſt with Eurymachus their chief to ſurrender themſelves captive. As another army from Thebes ſoon after came to the aſſiſtance of their countrymen, though too late, the Platæans foreſaw that they would ravage their country, wherefore they offered to releaſe their priſoners, if they would depart without laying waſte their country, aſſuring them that if they offered to ſpoil their lands, they would immediately put their friends to the ſword.

This menace made the Thebans retire, but the Platæans put their priſoners to death notwithſtanding, alledging that they never promiſed to releaſe them, but in caſe of a peace being made; their number amounted to one hundred and eighty, and Eurymachus their chief was ſlain with them.

The

The Athenians had no ſooner received notice of this attempt of the Thebans, but they cauſed all the Bœotians in their dominions to be ſeized, and hearing likewiſe of the manner whereby the Platæans had delivered themſelves, they ſent a great convoy of proviſions and a conſiderable quantity of troops to guard their wives and children to Athens.

Hoſtilities being thus begun on both ſides, both parties made preparations for war; both applied to the Perſians for aſſiſtance, as well as to their allies. Moſt of the Grecian ſtates were prepoſſeſſed in favour of the Lacedæmonians, becauſe that they declared that their deſign was to deliver Greece from its oppreſſors, they moreover hated the Athenians, who they thought encroached upon their liberties. The Spartans were ſided by all the Peloponneſians except the Argives and part of the Achæans; beſides the Peloponneſians, the Megarians, Phocyans, Locrians, Bœotians, Ambracotes, Leucadians and Anactorians, eſpouſed their cauſe. On the contrary the Chians, Leſbians, Platæans, Meſſanians, Acarnanians, Corcyrians, Zacythians, Carians, Dorians, Thracians, moſt of the iſlands and all the Cyclades, excepting only, Melus and Thera, Eubæa and Samos.

The Lacedæmonians drew their army together at the Iſthmus, but Archidamus king of Sparta, and generaliſſimo of all the Spartan forces thought proper to ſend an herald to Athens,

Athens, before he invaded the country; this herald returning without an anſwer, all motions for peace were ſuſpended, the Lacedæmonians were determined immediately to begin hoſtilities and the Athenians to make the beſt defence they could. Pericles had indeed involved his country in this war, but to his wiſdom and experience thay were chiefly indebted for ſucceſs.

Being apprehenſive that Archidamus with whom he had had connections, might order his eſtates to be ſpared, he immediately apprized the people thereof, and in order to leave no room for ſuſpicion, declared that he ceded his lands to the public. He then adviſed that without thinking of the defence of the ſect; they ſhould make it their chief care to defend their city; make the fitting out of their ſhips, their chief occupation, and form a determinate reſolution not to let the evils which neceſſarily attend a beginning of a war throw a damp upon their ſpirits. The Athenians readily agreed to every thing he propoſed and appointed him general of all their forces in conjunction with nine more. It is true indeed the Lacedæmonians greatly contributed to his advancement; for as their ambaſſadors never ceaſed railing at him, the Athenians inferred from thence, that he was

---

* Before Chriſt, 431.

more

more firmly attached to their intereſts than any body elſe.

However when the Peloponneſians had penetrated as far as Acharne, one of the moſt conſiderable boroughs of Attica, and not far from Athens, the Athenians began to murmur at Pericles for not driving them away. This was however an inſtance of his wiſe conduct, for as that army amounted to no leſs than ſixty thouſand men; the Athenians could not raiſe an army capable of oppoſing it. The popular fury however was greatly fomented by libels publiſhed againſt him, and even his friends adviſed him to purſue different meaſures and attempt ſome exploit that might redound to his own, and his country's, honour; but he perſiſted to purſue the plan he had formed in ſpight of popular clamours, and by this timely perſeverance, found means to give an happy turn to affairs. He took care however to ſend a fleet of a hundred gallies with a body of fourteen hundred land forces on board, which being joined by fifty veſſels from Corcyra, coaſted the Peloponneſian ſhore, and did great damage. Another Athenian fleet annoyed the Locrians, and as Ægina had given occaſion to the war, the fleet upon its return from Peloponneſus, drove out all the inhabitants of that iſland whoſe place was ſupplied by a colony from Athens. They moreover poſſeſſed themſelves of Cephalenia, and a conſiderable number of cities in Acamania

nania and Leucas, in the mean time, Pericles, by diſtributions of public money, a law for the diviſion of land, and other public-ſpirited claims, kept up the ſpirits of thoſe who were ſhut up in the city. No ſooner were the Peloponneſians retired, but Pericles entered the Megarian territories, at the head of a formidable army, and did all the miſchief that lay in his power. He treated them in this manner, becauſe the Lacedæmonians pretended to have made war upon their account. With this expedition of Pericles, ended the firſt year of the Peloponneſian war.

In the ſummer of the ſecond year of this war, a Peloponneſian fleet, conſiſting of a a hundred gallies, laid waſte the iſland of Zacynthus, where little good accrued to themſelves, though they did much hurt to the iſland. About the latter end of the ſummer they diſpatched ambaſſadors to the king of Perſia, to deſire his aſſiſtance againſt his ancient enemies, the Athenians; theſe ambaſſadors, moreover, received inſtructions to apply to Sytacles, king of Thrace; but his ſon Sadocus, who was a citizen of Athens, cauſed them to be ſeized, and gave them up to the Athenians, who put them to death, to teach the Lacedæmonians clemency, and wreak a proper revenge for their cruelty, in killing all the natives of places allied to Athens, whom they found in their territories. When winter was come, the Athenians diſpatched Maleſan-

der, with a fleet of twenty ſhips, to Caria and Licia, where he ended his life. About this time Potidea, which had held out from the very commencement of this war, and the inhabitants of which had been reduced to eat human fleſh, ſurrendered to the Athenians, who ſuffered the men to depart with one garment, the women with two. A colony was afterwards ſent from Athens to people this city. Theſe are the moſt remarkable events that happened during the ſecond year of the Peloponneſian war.

Archidamus, king of Sparta, came in the ſpring of the third year and laid ſiege to Platæa, with a numerous army; the Platæans alledged, that Pauſanius, after the battle of Platæa, had granted them their freedom, and that they therefore hoped he would not deprieve them of what they held by the authority of his predeceſſors; but Archidamus inſiſted upon their quitting the party of the Athenians, giving up all that they were poſſeſſed of at the time of the war's breaking out; promiſing to reſtore them all as ſoon as it ſhould be over. Theſe terms appeared ſo unreaſonable to the Platæans, that they reſolved to run all hazards rather than deſert Athens. Archidamus, then, ravaged their country, but the Platæans never ceaſed to ſally out and cut off a conſiderable number of their forces; he then ordered the city to be burnt to the ground, and though part of it was reduced to aſhes, the Platæans

ſtill

ſtill continued inflexible. Archidamus therefore found himſelf under a neceſſity of turning the ſiege into a blockade; and, having cauſed an intrenchment, fortified with a deep ditch, to be raiſed round the city, and left an army ſtrong enough to guard his lines, then returned to Peloponneſus. In Thrace and Acarnania, the Athenians were ſometimes victors, and ſometimes vanquiſhed; however, they gained two victories at ſea, under the command of Phormis. But this year was rendered particularly remarkable, by the death of Pericles, who was carried off by the plague, though he lingered a long time.

In the ſummer following, Archidamus, with his Peloponneſians, fell upon Attica a third time, and ravaged it in a moſt terrible manner.

In the interim the city of Leſbos, excepting only the city and diſtrict of Methymnat revolted from the republic of Athens, a fleet of forty gallies, commanded by Clippides and two other generals, was immediately ſent againſt them; they were directed by their inſtructions to advance to the city of Mitylene, to require, that the citizens ſhould demolith their walls, and deliver up their ſhips, and in caſe of refuſal, they were immediately to begin hoſtilities. The Mitylenians ſtrove to amuſe the Athenians, and for that purpoſe deſired a truce, till they could ſend ambaſſadors to Athens; but, at the ſame time, they diſpatched

other ambaſſadors, to intreat the Lacedæmonians to aſſiſt them; by them they were adviſed, to apply at the Olympic Games, to the ſeveral different ſtates of Greece; this advice they followed, and were readily admitted into the alliance formed againſt the Athenians. The Spartans propoſed invading Attica again, and actually approached the Iſthmus; but as their allies neglected to ſend the auxiliary forces they had promiſed, they thought proper to retire, having received information, that an Athenian fleet had been deſcried upon the coaſt of Peloponneſus. However the Peloponneſians did not diſappoint the Mitylenians, but ſent a fleet of forty gallies to ſuccour them; but this aid was of little ſervice to them, as the Athenians had ſent a hundred gallies to that coaſt.

The Mitylenians, and the Leſbians in general, highly provoked that thoſe of Methymna ſhould ſtill adhere to the Athenian intereſt, made ſeveral inroads into their country; upon this, the Athenians laid ſiege to the city of Mitylene, ſo that the inhabitants were forced to leave off making excurſions againſt their neighbours. Platæa was, during all this time, blockaded; its garriſon, which amounted only to four hundred and four ſcore men, partly Athenians, and partly natives, had for a long time withſtood the whole power of Peloponneſus, but finding that the Athenians were not at all diſpoſed to aſſiſt them, and being

ing greatly diſtreſſed for proviſions, they formed a deſperate reſoulution to cut their way with their ſwords through the enemies lines; this deſign was carried into execution by three hundred, who attacked the enemy with ſuch fury, that two hundred and twelve forced through, and marched directly to Athens; the reſt were obliged to return to the city, and, with this event, the fourth year of the Peloponneſian war concluded.

The year following, the Peloponneſians ſent forty ſhips to ſuccour the Mitylenians, and invaded Attica, for the fifth time, with a formidable army, under the command of Cleomines; what the Athenians ſuffered by this invaſion, was compenſated by the victory which they gained in Leſbos. Paches, who commanded at the ſiege of Mitylene, forced it to ſurrender, before the Peloponneſian fleet, which was ſent to its aſſiſtance, could arrive. He then went in purſuit of that fleet, chaſed it, and then, returning to Leſbos, ordered the Lacedemonian miniſter, whom he found at Mitylene, to be ſent with a deputation from the inhabitants of that city, to Athens, where the Lacedæmonian was immediately put to death; then afterwards propoſed, in a general aſſembly of the people, that an order ſhould be ſent to Paches, to put all the Mitylenians, capable of bearing arms, to death, and to ſell the women and children for ſlaves. They however reflected ſeriouſly upon this decree

the day following; though Cleon endeavoured to ſupport it with all his eloquence; but Diodorus, an orator of more humanity, having proved how derogatory it would be to the Athenian glory, to treat perſons who had ſurrendered at diſcretion, in ſuch a manner: the decree was repealed. A veſſel was immediately diſpatched to Leſbos, to countermand the firſt order ſent to Paches, and the commander was injoined to make all the ſail he poſſibly could, that he might arrive there before the other ſhip. But this he found himſelf unable to effect. He however arrived time enough to ſave the Mitylenians from being maſſacred; for Paches, who was of a very humane diſpoſition, took a day to conſider the orders he had received, and in that time the galley arrived with a countermand. However the pardon was not general, for the Athenians cauſed a thouſand of the moſt active rebels to be put to death; they ordered the walls to be pulled down, deprived them of all their ſhipping, took poſſeſſion of their lands themſelves, and let them to the Mitylenians again, at very high rents. The ſame ſummer, they poſſeſſed themſelves of the iſland of Miroas, which lay oppoſite to the territory of Migira; they moreover ſeized the port of Niſcæa, and fortified it. The Platæans being reduced to extremities, ſurrendered, and by the command of the Lacedæmonians were put to death, to the number of two hundred, amongſt

amongſt whom were twenty brave Athenians; the women were all ſold for ſlaves. Some years after, Platæa was ſeized by the Thebans, who left only an inn to ſhew where it ſtood. However, it was afterwards rebuilt by Alexander the Great. In the ſame year, there aroſe ſuch a dreadful ſedition in Corcyra, that all great ſeditions were afterwards, from it, named Corcyrians. It has been ſhown already, that the wars waged by the Corcyrians againſt the Corinthians, gave riſe to the Peloponneſian war. In the courſe of this war, a conſiderable number of Corcyrians were carried away captive into Peloponneſus, where thoſe of quality were well treated, but the reſt were ſold for ſlaves. The Corinthians behaved in this manner, with a view of engaging theſe Corcyrians to prevail on their countrymen to ſide with them and their allies. To this end they treated them with all the lenity and kindneſs imaginable; and, by their artful inſinuations, inſpired them with ſuch a hatred for a Democratic government, that they aſpired to ſeize the government into their own hands. The Corinthians, perceiving this, gave the Corcyrian priſoners to underſtand, that on condition they would uſe their intereſt at home, to promote the cauſe of the allies, and to the prejudice of Athens, they might obtain their freedom. This the Corinthians readily promiſed; and, upon their return home, endeavoured to perform their promiſe.

promiſe. The efforts they made gave occaſion to the ſedition that has been ſpoken of above. The partizans of Ariſtocratic government prevailed at firſt, and put to the ſword all thoſe who favoured a Democracy; they were ſeconded by the Peloponneſians, but the Athenians ſending a fleet, and ſoon after another, to the aſſiſtance of the oppreſſed party, the Peloponneſians we under a neceſſity of retiring. Hereupon the Democratic party in Corcyra, took courage, and revenged all the injuries they had received from the adverſe faction; they even laid aſide all reſpect for religion, and dragged ſuppliants from the altars to execution. This example was followed by moſt of the ſtates of Greece, which were kept in a conſtant agitation, by agents from Sparta and Athens; the former doing their utmoſt to eſtabliſh Ariſtocracy every where; and the latter ſtriving, with all their might, to root it out.

Whilſt theſe important affairs were tranſacting, the Athenians were involved in a new war, by which they ſuffered more than by all the reſt. The cauſe of it was this; Sicily being torn by two different factions, one called the Doric, at the head of which was the ſtate of Syracuſe; the other, the Ionic, of which the Leontines were chiefs; the latter, apprehending that they were too weak, without foreign aſſiſtance, deputed to Athens one Gorgias, a celebrated orator, to intreat

it:

it: ſo great an effect had his eloquence upon the minds of the Athenians, who were eaſily affected by the force of oratory, that they precipitately engaged in a war, which they were not in a condition to carry on; being already involved in that with the Peloponneſians. Pericles, at the very beginning of the war, had cautioned them againſt ſuch conduct; he told them, that that war would give them employment enough; but that they might reaſonably expect to be ſucceſsful in it, if they did not undertake any other; and, that their empire over Greece would be eſtabliſhed thereby. But the people, infatuated with ſucceſs, and hoping at once to make themſelves maſters of Greece and Sicily, came to a reſolution to aſſiſt the Leontines; and, in conſequence thereof, diſpatched a fleet, under the command of Lachetes and Chabrias; and no ſooner had that ſet ſail than they began to fit out another.

At the very commencement of the ſummer following, the Peloponneſians led by Agis, the ſon of Archidamus, king of Sparta, invaded Attica, but without effect; for there happened ſo many earthquakes at that time that they were under an abſolute neceſſity of returning home. In the mean time, the war in Sicily was carried on, ſometimes with good, ſometimes with bad ſucceſs. Carcades, one of their generals, being ſlain, Paches was obliged to take the whole command upon himſelf

himſelf, and acquitted himſelf with equal courage and conduct. The people of Athens cauſed new ſhips to be fitted out every day, and created new admirals to command them. Demoſthenes, who was one of theſe, acquired great reputation, and was very much beloved by the allies. However, the Athenians were afterwards worſted by the Etolians, but in the winter they routed the Ambraciots three times, and forced them to conclude a peace with the Acarnanians, the allies of Athens. Eurymedon and Sophocles, the generals who commanded in Sicily, gained at the approach of winter, ſome advantages over the Syracuſians. Thus ended the ſixth year of the Peloponneſian war; and with which I ſhall conclude this volume.

End of VOLUME the FIRST.

11 FE 69

ual cou-
Athens
ery day,
ıd them.
acquired
beloved
ns were
ut in the
ts three
a peace
Athens.
rals who
approach
ne Syra-
r of the
h I ſhall

S T.

G
SI

APa

Battl

*In*

GRE

*A*
*Tra*
*Ge*
*ed*

The

PLAN
Per